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OF

THE ECCLESIASTICAL REVIEW

have been mailed to the addresses of all those whose orders for the work were received in advance of its publication.

The pages of the REVIEW, in the course of its fifty volumes, have dealt exclusively with subjects relating to the various branches of ecclesiastical practice and science, and THIS INDEX IS THE KEY to this "thesaurus of the English-speaking priest," as the REVIEW has been styled on all sides.

The INDEX IS NECESSARY for all those who have the back volumes of the REVIEW, complete or in part, and most useful to every priest for general reference.

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. III.—(LIII).—JULY, 1915.—NO. 1.

THE CATHOLIC CENSUS OF THE UNITED STATES.

MANY Catholics in Europe watch with great interest and sympathy the growth and development of Catholicity under the Stars and Stripes. Your ecclesiastico-legal status is entirely different from ours. You are lacking many of the helps we get from the State authorities on this side of the Atlantic. On the other hand, our "mixed marriage", as we often call it, with the civil power is not without its drawbacks. We look very often to statesmen, to ministers and secretaries of state, to governors and prefects, where we could better help ourselves. Sometimes we rely on secular laws to keep the allegiance of our people instead of showing greater zeal for their spiritual welfare. Certainly it is useful for us, to look at and learn from Americans, who have no fines and no compulsion, no concordats and no coercive weapons to maintain order among them, but who are governed, apart from equitable legislation, through the influence of the school, the press, the mission and the pulpit.

Naturally the methods adopted in the New World for the upbuilding of the moral as well as the secular commonweal, suggest a wish to mark certain details which are closely bound up with the success and progress achieved. Some of these are furnished by the statistics of population, and more especially by the religious census in the United States. The numerical strength of a religious body will not, indeed, be the only criterion of its effectiveness. Yet since the Church is a visible society, taking account of externals and not permitting us to look into the souls of the faithful, we must be content to deal

with the numbers, as they present themselves, of those who profess, at least outwardly, to belong to the Fold of Christ. This is the basis of what may be called our statistical interest in the life of American Catholicity. The questions naturally arise: Are you holding your own, or gaining ground, or rather losing it? Is the Catholic Church able to live without aid from the secular authorities? Can she even make converts and prosper? Can she hope to win over, as must be the aim of all true disciples of Christ, the whole nation of the United States? These are the great questions which concern those who are interested in the life of the Catholic Church in America.

The present writer has been studying the matter these last twelve years. Since 1903 he has observed, gathered statistics, compared them and tried to analyze the results. American Catholics will forgive him, if he puts on paper the conclusions he has reached, and tells them some things which are hard to say and which make unpleasant reading, yet are said by a sincere well-wisher. They merely propose to point out where a change of method might be useful.

I know full well that to compile a Catholic census of the United States is a very difficult matter. In many countries of Europe—Switzerland, Germany, Austria, Denmark, Holland, Hungary, etc.—the secular authorities take every ten (or, better still, in Germany every five) years, a minute and detailed count of the members of the religious creeds to be found within their jurisdiction. In England and France this is not done. Yet European opinion in general is probably rather in favor of having such a census for reference. Everybody acknowledges the great importance of religion in moulding the character of men, in influencing their thinking and life. We have no right to feel aggrieved when the State authorities, who inquire into statistics of age, life, income, and so on, also wish to know something about our religious belief. The reasoning adopted in England and, not quite consistently, in France, viz. that religion deals with the innermost convictions of a man, and hence does not concern the State, is rather the outcome of confused thinking, or at least the ignoring of the paramount importance of religion in human society. The State may assume that every one has *some* religion, and hence give it a rubric in the census-form which its citizens are required to

fill out. It may indeed be objected that many people do not *practise* any religion at all: they never attend a church, never hear an instruction. Their connexion with any religious society to which they profess to belong is purely theoretical, on paper merely, and without practical consequences. That is true. Yet after all it must be admitted that if one belongs to a church, he does so because he believes its teaching to be true. Membership rests on faith. Now it is possible that the individual does not act up to his principles; just as a man may not always fulfil his duties as a citizen. But he does not for that cease to belong to his country, and the same holds good for his church membership. He is perhaps unfaithful to its commandments, forgetful of its rules, but for all that he does not lose his faith in its tenets.

This view of the case, that it is your faith, your belief, which determines your religious affiliation, justifies the State in asking a direct answer to the question: What is your religion? The other question: Do you *practise* some religion? are you a *zealous* member of some religious body? is secondary. It is conviction, faith that matters. The former principle is more in accordance with logic, and also with the traditions of the Catholic Church. She makes no other condition of membership than the Sacrament of Baptism, validly received. It is the Sacrament of faith, the "Janua Ecclesiae".

In America the State does not officially require from its citizens a statement about religion, for the purpose of its census. The denominations must try to find the number of their adherents by their own count. They have, as a rule, only the figures drawn up by their respective ministers to rely upon, and in this respect the Catholic Church is on the same footing as the various sects. This situation implies a danger for Catholics, as they are tempted to adopt non-Catholic principles by which to ascertain the number of their faithful. By so doing they would *first* be inconsistent with the very test that is applied by the Church, and *secondly* they would never get a true survey, a really exact appreciation of the task lying before them. In Europe the Church learns from the State how many members she has. If she sees that few of these fulfil their duties, she knows exactly the work she has to do in order to turn the bad children into good ones. If American Catholics take to the

non-Catholic method of counting only "communicants", "attendants at Mass", etc., they will surely fail to realize the great task of taking care of the many millions of indifferent European Catholic emigrants who neglected the practice of their faith in the old country before crossing the Atlantic. These emigrants have a claim on the Catholic Church. If the claim has not been attended to in Europe, why not try to help them in America? Our European system of counting gives us many millions of "census-Catholics". However, even a "census-Catholic" is not quite an atheist or an unbeliever. We share with non-Catholics the cargo of "census-members". If the Protestants in England or Germany were listed as to "church-attendance", "communion", how many would be found to stand the test? One might even argue that a "census-Catholic" is more of a Catholic than a "census-Protestant" is a Protestant. The Catholic Church requires Baptism and the profession, at least implicit, of her teaching as a test of membership. The Protestant denominations make "communion", "regular attendance", "seat-holding" a necessary condition of full membership. Besides, their creeds are an elaborate system of affirmations and denials, where implicit faith is almost impossible. Baptism validly conferred makes a man a Christian and hence a Catholic. It does not make him a Methodist or a Presbyterian.

I purposely emphasize this point, because some time ago there was a controversy in *The Tablet* of London (I am quoting from memory and think it was in 1913 or 1914), between a Pittsburgh priest and an anonymous correspondent on the matter. The American pointed to the many Italian Catholics settled in Pennsylvania, who "never saw the inside of a church", though they always took care to have their children baptized. From their non-attendance he inferred that they had no right to be counted as Catholics. According to our European principles, and in this case logic is on our side, besides the Catholic Church and statisticians, they had a perfect right to be counted as Catholics. They had been baptized in Europe; not even the Pittsburgh priest denied that. The very fact of their being eager to have their children baptized shows clearly that they did not intend to leave the Church. They may be ungrateful, disobedient children of their mother (they

certainly are, if they never attend Mass), still Catholics they are, and they must be considered as such.

The question how to determine the number of Catholics cannot be solved before we settle the principle, who is to be considered a Catholic. That is the reason why American Catholics ought to be all of one mind, and to know how this matter should be handled. The European observer looks to the yearly appearance of the *Catholic Directory* if he wishes to learn the development of the Church in the United States. The present writer has been an attentive student of the *Directory* for twelve years. He has been glad to notice the progress made from one year to the other, as evidenced by the increase in the number of dioceses, the number of the secular and regular clergy, the thousands and tens of thousands of children in Catholic parish schools, the new churches, etc. The only point where one always felt uncomfortable was the population figure. Knowing the general population of the United States and comparing it with the *Directory's* Catholic population figure, one could not say that the proportion of Catholics had increased. Nay more, taking into account the large immigration from Catholic countries, and seeing that the already large Catholic population of the United States must have some natural increase every year, one gets the impression that, notwithstanding the many converts that are being made, the Catholic Church is losing ground on your side of the Atlantic. Witness, for instance, the *Directory* of 1913 showing only an increase of 138,589 on the 15,015,569 of the previous year, or 8 per 1,000; which would be small, even if there was *only* natural increase. The superficial onlooker, who looks only at sum totals, was forced to conclude that, after all, the Church was not making great headway in the States. It was reserved to the more careful student to discover that your Church statistics, though models in accuracy on many points, were at fault as regards population. Many readers who took the trouble of going through the figures easily found many internal contradictions and inferred that the real figure was understated by at least fifteen per cent, but possibly by twenty-five or more. The great Catholic Church statistician of Germany, Fr. Krose, S.J., plainly told his readers [1] that the figures of the *Catholic Direc-*

[1] *Kirche Handbuch,* 1910-11, p. 203.

tory are far too low. So competent an authority (who is moreover on the spot) as the Archbishop of St. Paul explained in a letter to *The Times* of London (written, if I remember well, as far back as 1908) that 20,000,000 Catholics for the United States was a " conservative estimate ".

In order to substantiate our assertion in detail, let us remember that the figure of the *Catholic Directory* is a sum total, the addition of the smaller totals furnished by the diocesan authorities of nearly one hundred archdioceses, dioceses, vicariates, and prefectures apostolic. If then a considerable number of these apply wrong criteria in reckoning their population, the grand total will be very much affected by the individual miscalculations. In Europe, where the State asks the religion of each citizen, the task of the diocesan chancellor is easy. He takes the State census report of a given area and inserts the Catholic figure into his report. In the United States this is impossible. The Church has to fall back on the statistics of the rectors. These latter can at most show registers of Baptisms, Marriages, and Burials, together with records of church attendance, school attendance, and the like. In short, it is only self-supplied material. In Europe one can state exactly not only the actual number of living Catholics, but also how many births, deaths, and marriages there are every year. In other words, the " Catholic " birth-rate, death-rate and marriage-rate are given by the secular authorities, and these are not suspected of being biased toward the Church. In the United States Catholics try to base their calculations on the same figures, yet they cannot succeed in establishing *firmly* their position, because the real height of the respective rates ought first to be fixed accurately before any reasoning can be constructed upon them. I refer chiefly to the birth-rate. This is the figure showing how many births there are in a given area for 1,000 of the population. It is low if the figure is under 30; satisfactory, if it ranges from 30 to 35; high, if it is in excess of 35, very high, if it is more than 45. Rightly or wrongly Catholics in the United States believe their birth-rate to be high, even very high. It is so in countries with a solidly Catholic population: Catholic parts of Germany, Hungary, Poland, Italy, etc. For America, however, it cannot be proved in a satisfactory way, for the fourth term

of the reckoning, namely, the number of the Catholic population, is unknown. It is a cherished controversial weapon for American Catholics. They point to the alleged high birth-rate of their fellow-Catholics as compared with the race suicide practised by Protestants. It is better to discard a weapon when your opponent knows it is useless. His retort may very naturally be, "Well, but show me first the total of Catholics, as evidenced by an unbiased, State-gathered census. Then and only then can I accept the children's baptisms reported by your ecclesiastical chancellors as showing the Catholic birth-rate."

The marriage-rate of Catholics in the United States is not very useful for statistical purposes. Since Protestants so often divorce and remarry for the second, third, fourth, or *n*th time, the ratio of Catholic marriages to the total of marriages would be misleading as to the relative strength of Catholicity in the States. The death-rate fails on account of the great shifting of the population brought about by immigration and emigration.

Accordingly we must fall back on the birth-rate, supplemented by such other data at the disposal of the Church authorities as can supply us at least with the limits which are not to be exceeded if we wish our reckoning to be exact.

It is a truism and does not need to be proved at length that in a community with a high birth-rate families are large. As an instance let me point out two European states which stand at the opposite ends of the scale, France and Russia. There are reliable data as to the total of marriages and births in both:

France				
1909	307,951 marriages	805,641 births	2.6 births per marriage	
1910	309,289 "	810,399 "	2.6 " " "	
1911	307,788 "	775,954 "	2.5 " " "	
1912	311,929 "	784,963 "	2.5 " " "	
1913	298,760 "	779,658 "	2.6 " " "	
Russia				
1905	839,986 "	4,819,155 "	5.8 " " "	
1906	1,048,139 "	5,116,919 "	4.9 " " "	
1907	985,699 "	5,221,369 "	5.3 " " "	
1908	902,006 "	5,043,114 "	5.5 " " "	
1909	917,287 "	5,123,976 "	5.5 " " "	

The general birth-rate of France was 19-22 per thousand in

the period of 1909-1913, while that of Russia at the same time was 42-45 per thousand. This shows clearly that the birth-rate is *always lower* than the ratio of births per marriage, or, to call it by a shorter name, the " family figure ". If therefore we do not know the exact birth-rate in a given area, but only the number of births and marriages, we can at least assign the limit that is not exceeded and probably not even reached by the birth-rate of the area in question. Now let us take an instance out of the *Catholic Directory*. We find on page 787 of the 1914 issue the statistics of the Diocese of Trenton: Infants' baptisms, 8,124; marriages, 2,192; Catholic population, about 140,000. At first sight the statistician would say: " This shows a birth-rate of 57.3 per thousand! which obtains nowhere in the world; it can't be true." Yet the question is how to prove it to be inaccurate. The answer is easy. By dividing the births by the marriages, we get 3.7 births per marriage. This is rather above the birth-rate as we have shown before. Therefore let us take 3.7 per hundred or 37 per thousand as a *liberal* estimate of the birth-rate. Reckoning on the basis of 37 births per thousand people, 8,124 children's baptisms give us a total of 219,000 Catholics. As against 140,000, this shows a miscalculation of fifty per cent.

American Catholics may well understand the keen disappointment of their fellow-Catholics in Europe when in studying the *Catholic Directory* they discover such inaccuracies. Of course the *Directory* explains in the Editor's Preface that the population figures printed for the several dioceses are not in any way exaggerated, and *at least* (italics mine) ten per cent may be added to the grand total, for in many dioceses no allowance is made for " floating population ". It is rather a euphemism to put the matter in these words. The Editor gets his figures from the diocesan chanceries; it would be ungrateful and unkind to say that they have miscalculated and are far below the mark. So he uses a mild expression. But the onlooker, who wishes American Catholics well and takes an interest in their numerical development, has no such reason to be reticent. He has no wish to hurt anybody, though those who have so miscalculated will perhaps feel themselves hit. It is only honest zeal in the cause of an accurate census which prompts these observations.

It was, I think, in 1907 that His Grace the Archbishop of St. Louis was entrusted by the joint wishes of the United States Hierarchy and the State authorities with the task of taking a Catholic census. We in Europe rejoiced at the prospect of getting at last some reliable information about the number of our brethren in the States. The census went on and the *Directory* of 1908 showed an increase of 788,000 over its forerunner, stating however in some cases that the results were only estimated and incomplete. This increase was big enough in itself; yet we had already witnessed a swelling of the figures by 500-600,000 in previous intervals. Then a second year passed and we got the *Directory* of 1909 with a population figure of 14,-235,451, or 358,000 more than the previous year. Against this we had the statement of His Grace of St. Paul quoted above, and we asked ourselves with, I confess it frankly, no little disappointment: "If American Catholics know well that they are 20,000,000, why do they print 14,000,000?" We looked through the diocesan figures and soon found out how the heavy increase of 1908 as against 1907 had been reached. Some dioceses went thoroughly into the matter. They revised their figures carefully, proceeding according to the rules of sound statistics; the outcome was that they really discovered many more Catholics in their jurisdiction than had been roughly estimated. Witness in this connexion the large increase of Erie, Fargo, Galveston, Hartford, and some other dioceses in the *Directory* of 1908 compared with 1907. The dioceses, however, which corrected their figures were comparatively few. The great majority changed their statistics by some thousands, without paying much attention to the question whether it was borne out by the evidence of births, deaths, etc. A third category paid no heed at all to the call of the Archbishop and kept their old figures as they stood. Since then seven years have elapsed: we are in 1915. I have not yet received the *Directory* for the present year, when writing these pages. Millions of Catholics have settled in the States. Hundreds of thousands of children have been born to American Catholics, and tens of thousands of converts have been made. There is some numerical progress shown in this or that diocese, but the general feeling of the reader is that the population figures are year by year further below the truth, so as to become by and by entirely worthless if not corrected.

Let us examine carefully the *Directory* for 1914. The population figure is made up of the diocesan totals, and we must look at these in particular to find out if and where they are at fault.

1. There are in the United States dioceses which publish accurate figures of children's baptisms (= births), marriages, burials, and estimate their population on this base. These deserve our thanks for showing us their figures. It is only their population estimate we have to test with the help of the family-figure of births per marriage explained above. If we apply this criterion we find that the dioceses where reports are accurately kept are divided into two classes: (a) those that assume gratuitously that their birth-rate is high and reckon wrongly their population. For example, Baltimore, page 33, family figure, 2.6; population calculated on the base of 37.7 per thousand birth-rate. Milwaukee, page 112, 3.1 and 36.1 per thousand respectively; Cleveland, 3.9 and 43.4, and so on. I should place in this class all those where the birth-rate is supposed to be higher than the family-figure. (b) Others understand rightly that the birth-rate is generally below or at most equal to the family-figure, and ground their estimates on this hypothesis. These can certainly not be assailed on statistical principles. For example, Alexandria, 4.4 and 44.4 per thousand; Columbus, 3.2 and 28.7 per thousand, etc.

2. We find that some publish the number of children's baptisms, but no record of Catholic marriages. Here we are left in the dark and have no counter-proof. They then make out their population on the unwarranted assumption that the Catholic birth-rate must be very high. Sometimes the number of deaths at least ought to warn them that they are placing their population too low. Pittsburgh, page 650, would, if the estimate were true, have a birth-rate of 54.5 per thousand!

3. It is also misleading if the number of baptisms of children and adults are reckoned together. We know that usually the latter will be much fewer than the former. Who can, however, tell the proportion? But even allowing a deduction for adults' baptisms, the birth-rate would seem too high for the population given. Monterey and Los Angeles, 5,486 baptisms. Of these, let us say 300 were of adults. 5,186 is still too high a birth-rate for 110,000 people.

The three classes cited above puzzle the reader by often not taking into account the natural increase they are themselves recording. Altoona, page 267, shows an excess of 2,165 of births over deaths in the previous year. Yet it keeps its figure of 80,000 unchanged. At least the natural increase could always be added to the figure of the previous year. It may be that some people have moved away, though others must have taken their place. They are surely not lost to American Catholicity by leaving one diocese for another.

4. The fourth and worst class are the most conspicuous. The largest dioceses, the same that attract so many immigrants, publish no data at all, no births, nothing. Besides, they remain unchanged year after year. New York, Chicago, Boston, St. Louis, San Francisco, and others. Or, if they do change, they add a trifle for a space of time in which the increase has been much larger. We in Europe know very well that great numbers of our emigrants flock precisely to the greatest cities, to New York, Chicago, etc. We are well aware that the population of these cities is increasing. How are we to believe that only Catholics in them do not increase? The swelling of the number of the clergy and convents, the new churches and schools opened in them point clearly the other way. Surely if at least the births, marriages and deaths of the respective dioceses were published, you would realize that the population figure is utterly inadequate. Even this would not be quite sufficient. If you take only those into account with whom you have already come in touch, you cannot see the whole task that is lying before you. This is nothing short of taking care of all those who, baptized Catholics on this side of the Atlantic, have settled in your midst. Many of them have been slack in fulfilling their religious duties. Often it is the fault of those who were their shepherds over here. Try to win them back, and the first step in this direction is to know their numbers. If these observations induce only a few dioceses to make more exact reports, a great good will have been accomplished.

The 1915 issue of *The Official Catholic Directory* reached the writer early in April. It has not made it necessary to change the conclusions reached in the foregoing. It has

rather strengthened them. The population is placed at 16,309,310, and the Editor repeats in his preface the statement made last year, viz. that " at least ten per cent must be added to the 16,309,310, on account of ' floating ' population ". The reader who is interested in statistics will endorse this as being very modest. At the same time he will not stop here, the more so, since the Editor tells us that the majority of dioceses have made no change in last year's figure, which in some cases had already stood unchanged for years. It is a matter for public regret that especially the big city dioceses should be in this class, foremost of them the three largest: New York, Chicago, and Boston. Brooklyn follows suit, and only Philadelphia shows a good increase. Needless to say that, bearing in mind how these great centres attract crowds of immigrants, the publishing of a census six or more years old reflects little credit on those who are responsible for the reports. No baptism or death figures are given, and we have not even a foothold therefore to make out how far the general population figure is from the truth.

It sometimes happens that an attempt at greater accuracy swells a population figure and discloses thousands of Catholics who were not even dreamed of. This year's issue shows us a case in point in San Antonio (p. 699). Last year it was credited with 100,000. Now we find 139,576, an increase of thirty-nine per cent. Still the number of 8,788 infants' baptisms would, if 139,576 were the real figure, work out a birth-rate of 62 per thousand. This, as we have shown, is out of the question. Taking the higher birth-rate of 40 per thousand, the infants' baptisms recorded would yield 219,000, still greatly in excess of the figure cited above.

Let us consider only the dioceses where the marriages, infant baptisms and general population are given. Here we can apply the test of our principle proved in the article, viz. that the family-figure is usually higher than the birth-rate. This will help us to prove that even these dioceses have erred, inasmuch as they have based their reckonings on the opposite principle.

BALTIMORE	2,666 marriages	9,612 infant baptisms	261,000 population
CINCINNATI	2,151 "	6,991 " "	200,000 "
MILWAUKEE	3,030 "	9,408 " "	260,000 "
NEW ORLEANS ...	4,185 "	18,885 " "	550,000 "
ALEXANDRIA	356 "	1,516 " "	36,200 "
ALTON	881 "	3,426 " "	87,000 "
ALTOONA	1,114 "	5,252 " "	94,530 "
BAKER CITY	121 "	302 " "	6,450 "
BELLEVILLE	644 "	2,816 " "	71,500 "
BISMARCK	408 "	1,737 " "	33,500 "
BOISE	180 "	657 " "	16,000 "
BURLINGTON	812 "	2,987 " "	82,878 "
CHEYENNE	150 "	577 " "	13,000 "
CLEVELAND, 1912 .	4,747 "	15,184 " "	392,000 "
COLUMBUS	1,032 "	4,355 " "	101,179 "
CONCORDIA	531 "	1,580 " "	30,201 "
CORPUS CHRISTI ..	727 "	5,352 " "	80,000 "
COVINGTON	550 "	1,540 " "	60,400 "
DALLAS	368 "	1,535 " "	33,000 "
DAVENPORT	472 "	1,230 " "	53,043 "
DENVER	1,302 "	4,721 " "	108,336 "
DES MOINES	324 "	1,034 " "	31,885 "
DETROIT	4,244 "	12,207 " "	344,000 "
FALL RIVER	1,839 "	7,080 " "	164,000 "
FARGO	877 "	3,946 " "	69,871 "
FORT WAYNE	1,505 "	5,210 " "	117,186 "
GRAND RAPIDS ...	1,333 "	5,285 " "	140,000 "
GREEN BAY	1,460 "	5,614 " "	146,765 "
HARRISBURG	722 "	3,195 " "	59,233 "
HARTFORD, 1913 ..	5,394 "	18,012 " "	441,193 "
INDIANAPOLIS	1,320 "	4,171 " "	127,955 "
KEARNEY	123 "	461 " "	11,959 "
LA CROSSE	935 "	3,684 " "	115,000 "
LINCOLN	327 "	1,213 " "	30,979 "
LOUISVILLE	1,111 "	3,523 " "	110,209 "
MOBILE	441 "	1,581 " "	44,570 "
OGDENSBURG	1,063 "	3,252 " "	97,000 "
OKLAHOMA	396 "	1,337 " "	38,253 "
OMAHA	844 "	3,468 " "	80,465 "
PEORIA	1,242 "	4,395 " "	108,879 "
ROCHESTER	2,103 "	6,072 " "	155,000 "
SEATTLE	761 "	2,216 " "	70,000 "
SUPERIOR	416 "	2,132 " "	54,705 "
SYRACUSE	1,947 "	6,029 " "	151,463 "
TOLEDO, 1913	1,109 "	3,727 " "	100,000 "
TRENTON	2,057 "	8,653 " "	160,000 "
WICHITA	400 "	1,133 " "	32,500 "
WILMINGTON	395 "	1,300 " "	38,000 "
TOTAL	61,115 "	219,593 " "	5,611,287 "

Dividing the infant baptisms, i. e. the births (219,593), by the marriages (61,115), we get the average of children per family: 3.5. But, on the other hand, 219,593 births to 5,611,287 would show a birth-rate of 39 per thousand. We have shown conclusively in the instances of Russia and France that the birth-rate is generally below the family-figure, being some-

thing like three-fourths or four-fifths of the latter. Now let us be very generous to the diocesan chancellors and place it as high as six-sevenths, in order not to embarrass them too much. Six-sevenths of 3.5 make exactly 30 per thousand. If therefore we apply this as a birth-rate, 219,593 births point to a total population of 7,319,766. The miscalculation is accordingly 7,319,766, minus 5,611,287, which gives 1,708,479, or thirty per cent of the total given. Yet let generosity have its way a second time and say that it is only twenty-five per cent. Hence the total Catholic population must be increased by one-fourth, or to the 16,309,310 another 4,077,327 must be added and the total will still fall short of the truth. Nor have we taken into account those with whom the ecclesiastical authorities have not come into touch so far. This is matter for reflection—surely.

FORANEUS.

THE POWERFUL HEART OF ST. PAUL.

AFTER "searching the Scriptures" for the experiences of St. Paul, I had, as it were, many precious threads drawn from the texture of the Acts of the Apostles and the Epistles of St. Paul. These woven together present in three predominant colors a true and simple picture. It is true because it is drawn from the self-confessions of St. Paul. Therein we see that "during the time of (his) sojourning here",[1] St. Paul manifested "a heart of steel toward self, a heart of flesh toward men, and a heart of fire toward God".

In his fortitude amid sufferings he exhibits a steel will fortified by grace. As the rarest gem stands the hardest grinding, so St. Paul's noble nature undergoes the severest test. At his conversion our Blessed Lord announced his lot as a sufferer. "I will show him how great things he must suffer for My name's sake."[2] During the remainder of his life St. Paul continually endures with Christian fortitude mental and physical trials.

His heart is keenly wounded by the false accusations and persecutions of the Jews whom he ardently loved. His love for souls

[1] I Pet. 1:17. [2] Acts 9:16.

made him associate with all classes—Gentiles and Jews. Stirred up by St. Paul's love for the Gentiles and envious of its success in conversions, the Jews consult together to kill him. They raise up sedition against him, beat him, and often leave him for dead. Hence he has "a great sadness and continual sorrow in (his) heart" because of the malice and misunderstanding of his "kinsmen according to the flesh". Still, he returns good for evil and even "wishe(s) (himself) to be an anathema (i. e. separated) from Christ for (his) brethren",[3] if thereby he could accomplish their conversion.

Still more painfully does he suffer from the distrust of the Jewish converts at Jerusalem. After his conversion, when he has "come to Jerusalem, he essay(s) to join himself to the disciples, (but) they (are) afraid of him, not believing that he was a disciple".[4] Yet he conceals his sorrow and goes on his perilous journeys to preach and to seek aid for these very Christians who rejected him. His fortitude in repressing self shines forth as he returns to Jerusalem for the last time. He brings from his own converts loving aid to the impoverished Christians. They make him go through a Jewish ceremony to satisfy those who are zealous for the Law of Moses and who distrust St. Paul's conduct toward the Gentiles. Yet he overcomes the sadness that weighs down his heart. He represses all thoughts of self and follows the course that will satisfy the Jewish converts. He does not give way to hatred. He may chafe under the restraint of will which prevents him from expressing his feelings. Yet his wounded heart pours forth only an increase of love. Besides these mental sufferings, even physical trials tested his will of steel.

We behold him "in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in labors, in watchings, in fastings".[5] We behold him "in long suffering—in cold and nakedness—buffeted—and with no fixed abode".[6] We behold him "as dying and yet (see) (he) live(s), as chastised and not killed, as sorrowful yet always rejoicing, as needy yet enriching many, as having nothing and possessing all things".[7]

[3] Rom. 9:2-3.
[4] Acts 9:26.
[5] II Cor. 6:4-5.
[6] II Cor. 11:27; I Cor. 4:11.
[7] II Cor. 6:9-10.

We behold him "reviled (even) as (he) bless(es), persecuted and yet (he) suffers it".[8]

"Of the Jews five times (does) he receive stripes" "above measure".[9] He is stripped to the waist and tied to a stone on which stands a servant of the synagogue. This officer using a whip of six lashes scourges Paul bending before him. Thirteen blows sting and cut into the flesh on the breast, thirteen raise dark swellings and bloody stripes on the right shoulder, and thirteen tear into the flesh of the Apostle's right arm. Yet St. Paul goes forth rejoicing because he has "been counted worthy to suffer this outrage for the name of Jesus".[10]

Not only was he thus "in perils from (his) own nation"[11] but he suffered "in perils from the Gentiles". By these thrice he is "beaten with rods".[12] In violation of Roman law, he, a Roman citizen, is cruelly scourged by those who should protect him. These, moreover, join with the Jews in stoning St. Paul in the very streets of the city and thinking him to be dead drag his body without the walls. As his disciples hasten to care for his torn body, St. Paul arises, and assisted by loving hands, boldly re-enters the city.

To these "perils in the city", add "the perils in the wilderness" infested with robbers, "the perils on the sea",[13] in the depth of which he is tossed a dark night and a stormy day; add the perils and sufferings of being shipwrecked thrice, and these "combats without" would seem enough to suffer. Yet St. Paul bore within his very self everywhere "in (his) journeyings often", "a sting of the flesh, an angel of Satan to buffet him".[14] Thus some moral or physical suffering continually tries his fortitude. Still, instead of yielding, St. Paul even increases his sufferings for he chastises his body and brings it into subjection by severe restraint, lest perhaps when he has preached to others he himself should become a castaway. He even denies himself the aid which Our Blessed Lord ordained for the ministers of the Gospel. He used none of those things due him in justice. He does not insist upon his rights. He "in labor and toil"[15] works day and night making tents.

[8] I Cor. 14: 11-12.
[9] II Cor. 11: 23-24.
[10] Acts 5: 41.
[11] II Cor. 11: 26.
[12] II Cor. 11: 25.
[13] II Cor. 11: 26.
[14] II Cor. 11: 26, and 12: 7.
[15] II Thes. 3: 8.

" Not as if (he has) not the power to receive support but that (he) might give (himself) a pattern to (his converts) to imitate him ".[16]

" In all (these) things (he) suffer(s) tribulation but (is) not distressed; (he) (is) straitened but (is) not destitute; (he) suffer(s) persecution but (is) not forsaken; (he is even) cast down but perish(es) not ", " always bearing about in (his) body the mortification of Jesus that the life of Jesus (may) be manifested in (his) body ". He is even " delivered unto death for Jesus' sake that the life of Jesus (may) be made manifest in (his) mortal flesh ".[17] He endures all these trials because he has steeled his will against despair. He leaves us " not ignorant (of the fact) that (he) was pressed out of measure above (his) strength so that (he) was weary even of life ".[18] The " sting of the flesh " especially tries his fortitude and opens the way to despair. So severe is the agony, so weak is the flesh that " thrice (he beseeches) the Lord that (the ' sting of the flesh ') might pass from (him) ".[19] Yet not his will does he wish to be done. He receives as his comforting angel the word of Our Blessed Lord, " My grace is sufficient for thee, for power is made strong in infirmity ". Then hear St. Paul exclaim, " Gladly, therefore, do I rejoice in my infirmity that the power of God may dwell in me ".[20] " For which cause (he) faints not." [21] " Hence ", he affirms, " I can do all things in Him who strengtheneth me ".[22] " In nothing shall I be confounded, but with all confidence—shall Christ be magnified in my body whether it be by life or by death." [23] Thus St. Paul gives himself a pattern for our imitation. His encouraging example is but the indirect result of his curbing of the interests of self. The direct result is his entire devotion to men around him. His love for them makes him seek to please all. " Whereas (he) was free to all (he) made (himself) the servant of all that (he) might gain the more. To the weak (he) became weak that (he) might gain the weak. (He) became all things to men that (he) might save all ".[24]

[16] II Thes. 3:9.
[17] II Cor. 4:8-11.
[18] II Cor. 1:8.
[19] II Cor. 12:8.
[20] II Cor. 12:9.
[21] II Cor. 4:16.
[22] Phil. 4:13.
[23] Phil. 1:20.
[24] I Cor. 9:19-22.

In particular, " (he) became a Jew to the Jews that (he) might gain the Jews ".[25] " The will of (his) heart indeed and (his) prayer to God is for them unto salvation." [26] He weeps over Jerusalem hardening its heart to God's grace. As the loving mother intensely loves the erring son, so St. Paul loves the Jews whom he sees failing to appreciate the gift of God.

Even more is his " heart enlarged " towards his children in Jesus Christ. If he would " be an anathema from Christ " for the Jews, he would impart his very soul to his converts who " were become most dear " [27] to him. Love dictates all his words as it inspires all his actions towards them. " I seek not the things that are yours but you ". " I most gladly will spend and be spent myself for your souls; although loving you more, I be loved the less ".[28] " I endure all things for the sake of the elect ".[29] How he loves them for the way they received him in spite of his repulsive appearance due to some malady! " You despised not, nor rejected, but received me as an angel of God, even as Jesus Christ. For I bear you witness that if it could be done, you would have plucked out your own eyes and given them to me." [30] To them he shows a strikingly paternal interest and solicitude. Comforting and entreating them " as a father doth his children ",[31] he keeps " back nothing that is profitable to (them) ".[32] Most jealous of his relations with them he allows no one to usurp his place. " For if you have ten thousand instructors in Christ, yet not many fathers, for in Christ by the Gospel have I begotten you ".[33] Hence he considers them, as it were a part of his very being. " You are in our hearts to die together or to live together ".[34] " My dearly beloved and most desired ",[35] " you are our Epistle written in our heart—written not with ink but with the Spirit of the living God, not in tables of stone but in the fleshy tables of the heart ".[36] Like the loving father he feels any separation from them and desires to see them. " God is my witness, how I

[25] I Cor. 9:20.
[26] Rom. 10:1.
[27] I Thes. 2:8.
[28] II Cor. 12:14-15.
[29] II Tim. 2:10.
[30] Gal. 4:14-15.
[31] I Thes. 2:11.
[32] Acts 20:20.
[33] I Cor. 4:15.
[34] II Cor. 7:1.
[35] Phil. 1:7.
[36] II Cor. 3:2-3.

long after you all ",[37] " being taken away in sight, not in heart, night and day more abundantly praying " with great desire " that I may see your face ".[38] His paternal heart is saddened when anything endangers their return of love. When, therefore, he must admonish them, he keenly feels their lack of devotion to him. " I admonish you as my dearest children ". " Out of much affliction and anguish of heart I wrote to you with tears; not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you ".[39] " I wrote this same to you that I may not have sorrow upon sorrow from them of whom I ought to rejoice ".[40] " For although I made you sorrowful by my epistle, I do not repent—. Now, I am glad—not because you were made sorrowful but because you were made sorrowful unto penance. For you were made sorrowful according to God ".[41] " Hence I am filled with all comfort. I exceedingly abound with joy in all our tribulations ".[42] " For what is our hope, our joy, our crown, and our glory? Are not you in the presence of Our Lord Jesus Christ at His coming? "[43]

This fatherly love of St. Paul for his children in Christ makes him yield to their need of him rather than to his desire to be in Heaven with Our Blessed Lord. Though he ardently longs to be dissolved and to be with Christ, yet " to abide still in the flesh is needful for (them) ".[44] They, on the other hand, cannot bear to be separated from him, so closely has he endeared himself to them. We learn this from the circumstances surrounding his departure from the bishops of Ephesus. Like his Divine Master he is surrounded by his loving disciples for a final meeting. He knows that he is on his way to death. So he makes his farewell discourse.[45] " You know that from the first day I came into Asia, in what manner I have been with you all the time—serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews. How I kept back nothing that was profitable to you—I go to Jerusalem—the Holy Ghost in

[37] Phil. 1:8.
[38] I Thes. 2:17; 3:10.
[39] II Cor. 2:4.
[40] II Cor. 2:3.
[41] II Cor. 7:8-9.
[42] II Cor. 7:4.
[43] I Thes. 2:19.
[44] Phil. 1:24.
[45] Acts 20:18 ff.

every city witnesseth to me saying that bands and afflictions wait me in Jerusalem. But I fear none of these things, neither do I count my life more precious than myself so that I may consummate my course and the ministry of the word which I received from the Lord Jesus.—And now behold I know that all you among whom I have gone preaching the kingdom of God shall see my face no more.—Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you, night and day. And now I command you to God—And when he had said these things, kneeling down he prayed with them all—and there was much weeping among them all and falling on the neck of Paul they kissed him, being grieved most of all for the word which he had said that they should see his face no more." When he has come to the house of St. Philip, a similar scene is enacted. But St. Paul exclaims, "What do you mean, weeping and afflicting my heart? For I am ready not only to be bound but to die also in Jerusalem for the name of the Lord Jesus".[46] Thus St. Paul shows that "his heart of flesh toward men" is even more "a heart of fire toward God".

His ardent love expresses itself especially in continual gratitude to God for His gifts and in intimate devotion to the Person of Jesus. St. Paul shows himself the Apostle of thanksgiving. A pious man of God once asked us if ever we sat down to write a list of the benefits God had bestowed upon us. St. Paul evidently had attempted in some way the task of recognizing all the divine benefits. Hence his letters always have, like the Preface of the Holy Mass, a song of thanksgiving. "We are bound to give thanks always to God—as it is fitting".[47] What has he which he has not received? God has made him a Christian and an Apostle, and thus an heir to a glorious destiny.

Hence he is ever "instant in prayer—in thanksgiving".[48] He finds words are insufficient to express his grateful love to God who has made him His son in Baptism. "What thanks can we return[49]—in all joy to" "the God and Father of Our Lord Jesus Christ who hath blessed us with spiritual blessings

[46] Acts 21:8-13.
[47] II Thes. 1:3.
[48] Col. 4:2.
[49] I Thes. 3:9.

in heavenly places in Christ. As he chose us in Him before the foundations of the world that we should be holy and unspotted in His sight in charity. Who hath predestinated us unto the adoption of children through Jesus Christ unto Himself according to the purpose of His will ".[50] He asks his children in Christ to join with him " in giving thanks to God the Father who hath made us worthy to be partakers of the lot of the Saints in light and hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His love ".[51]

God indeed has even blessed him with the vocation of an Apostle. How his heart swells up with gratitude at the thought of this " unspeakable gift ", especially since he had persecuted the Saints. " I am not worthy to be called an Apostle because I persecuted the Church of God ".[52] " I am the chief of sinners ", " who before was a blasphemer and persecutor and contumelious ",[53] " breathing out threatenings and slaughter against the disciples of the Lord ".[54] In spite of all this, " to me, the least of the Saints, is given this grace to preach to the Gentiles the unsearchable riches of Christ ",[55] for " I obtained mercy because I did it ignorantly in unbelief ".[56] Hence " by the grace of God I am what I am and His grace in me hath not been made void but I did labor more abundantly than all they; yet not I, but the grace of God with me ".[57] The favors accompanying " this ministration " St. Luke sums up as he tells us that " God wrought by the hand of Paul more than common miracles so that even there were brought from his body handkerchiefs and aprons, and the disease departed from them and the wicked spirits went out of them ".[58] Thus God had given him the wonderful privileges and powers of an Apostle. But God had also allowed him to suffer for the name of Jesus.

" God hath set us forth Apostles, the last as it were men appointed unto death; we are made a spectacle to the world and to angels and to men ".[59] " But we had in ourselves the

[50] Ephes. 1:3 ff.
[51] Col. 1:12 ff.
[52] I Cor. 15:9.
[53] I Tim. 1:13, 15.
[54] Acts 9:1.
[55] Ephes. 3:8.
[56] I Tim. 1:13.
[57] I Cor. 15:10.
[58] Acts 19:11-12.
[59] I Cor. 4:9.

answer of death that we should not trust in ourselves but in God who raiseth the dead ".[60] Wherefore, " blessed be the God and Father of all comfort who comforteth us in all our tribulations ",[61] " who hath delivered us out of so many dangers ". You help " us withal by your prayers for us that—thanks may be given by many in our behalf ".[62] Wherefore, " thanks be to God for His unspeakable gift " [63] of grace " wherewith we are strengthened with all might according to the power of His glory in all patience and in all long-suffering with joy ".[64] It is his privilege " to be counted worthy to suffer ". " I give thanks—even to Jesus Christ Our Lord that He hath counted me faithful, putting me in the ministry ".[65] This thanks he endeavors to express in an entire devotion to the Person of Jesus.

To Jesus he surrenders himself and all he possesses. Had not he by a special privilege seen Christ Jesus Our Lord? " And looking on Him he loved Him ".[66] How he tries " to learn Christ " and " to let that mind be in (him) which was also in Christ Jesus "![67] How he rejoices to know nothing "but Jesus Christ and Him crucified "! " I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things—that I may gain Christ,—that I may know Him and the power of His resurrection and the fellowship of His sufferings ".[68] " I have obtained mercy that in me first Christ Jesus might show forth all patience for the information of them that shall believe ".[69] " He loved *me* and delivered Himself for *me* " [70]—is the thought that stirs all that is noble within him and urges his generous nature to return love for love. Hence as a true friend of Christ he is always " solicitous for the things that belong to the Lord ".[71] So completely does he forget self that he no longer lives but Christ liveth in him and his " life is hid with Christ in God ".[72] Hence even his heart in sadness feels the

[60] II Cor. 1:9.
[61] II Cor. 1:3-4.
[62] II Cor. 1:10-11.
[63] II Cor. 9:15.
[64] Col. 1:11.
[65] I Tim. 1:12.
[66] Mark 10:21.
[67] Ephes. 4:20.
[68] Phil. 3:8 and 10.
[69] I Tim. 1:16.
[70] Gal. 2:20.
[71] I Cor. 7:32.
[72] Col. 3:3.

ingratitude of faithless Christians " who seek the things that are their own and not the things that are Jesus Christ's ".[73] Hence he writes, " Many walk of whom I have told you often (and now tell you weeping) that are the enemies of the cross of Christ, whose god is their belly, and whose glory is their shame and who mind earthly things ",[74] " while we look at the things which are not seen " [75] and " our conversation is in heaven from whence also we look for the Saviour Our Lord Jesus Christ ".[76] So intense is his love for Jesus that his heart is restless until it finds rest in Him.

" For me to live is Christ; to die is gain ". " I am straitened between two, having a desire to be dissolved and to be with Christ, a thing by far the better ".[77] " (I) groan desiring to be clothed with (my) habitation that is from heaven—knowing that while (I am) in the body (I) am absent from the Lord ".[78] Though his presence is needful for his spiritual children, yet the separation from Jesus in heaven cannot diminish his love. " Who then shall ever be able to separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or dangers? or persecution? or the sword? In all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall ever be able to separate (me) from the love which is in Christ Jesus Our Lord ".[79] " If any man love not the Lord Jesus, let him be an anathema (i. e. accursed) ".[80]

This love of St. Paul's heart of fire toward God, of flesh toward men, and of steel toward self, burns fervently as he in prison awaits martyrdom. He forgets self-interests, forgives deserters, and follows Christ. Though he is deserted by disciples loving this world, yet he prays that their desertion "may not be laid up to their account ".[81] " I am even now ready to be sacrificed and the time of my dissolution is at hand. I have

[73] Phil. 2·21.
[74] Phil. 3:18-19.
[75] II Cor. 4:18.
[76] Phil. 3:20.
[77] Phil. 1:21 and 23.
[78] II Cor. 5:2 and 6.
[79] Rom. 8:35 ff.
[80] I Cor. 16:22.
[81] II Tim. 4:6.

fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me on that day: and not only to me but to them also that love His coming".[82]

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THE PRIEST IN FICTION.

IT is one of the strangest things in the world that people are prone to write of what they know nothing. The prairie wife in the far West, with some small education and large literary ambitions, will pen glittering stories of "society life" in New York and paint with gilded phrases the silly pleasures of the ridiculously rich. Similarly, the young man in the Harlem flat will gallop his characters across the rolling plains of Texas and Arizona or ship them boldly on the high seas in quest of adventure and brave romance. To be sure, it is a common truth that people are intensely interested in things which are somewhat remote; and so one of the primary functions of literature has ever been to lift the reader out of himself and to initiate him into the pleasurable world of the imagination, even into the world of fancy. This perhaps is a reason why authors have been so quick to use the priest. He is something different: therefore a literary asset. But one may readily understand how the law of interest must apply in directly contrary fashion in the case of the reader and of the writer. The reader's longing must be satisfied and his interest aroused, by genuine glimpses of a genuine land. He demands that what may be an imaginative stimulus to him should be truth itself to the author, for his imagination can only respond to the real, not to the fanciful masquerading as the real. It is therefore necessary that Pierre Loti visit the Far East before he begin to tell tales of China, that Joseph Conrad live at sea before he describe ocean life, that Jack London go to Alaska before he write of the frozen North and the men who are toiling there. If, then, this item of "local color" must be gained by intimate observation and cannot be applied with the ease of

[82] 4:16.

artist's paint, what shall we say of the ordinary man who tries to introduce the priesthood into his novel? Can he really know that of which he speaks? Probably not. We might make a very simple statement first and say that Protestants must, by definition, be unqualified to write novels which deal with the Catholic Church. We might add that, following this line of argument, even Catholic laymen are unqualified to write of the priesthood. And so the priests themselves would be left as the only persons permitted to introduce priest-characters into prose fiction, for they are the only persons who really know how they feel and how they think. Now, this may be a bit extreme—and I am inclined to think it is—but such a method of division seems to offer certain possibilities to a person who makes an analysis of the function the priest has been made to play in fiction. I shall then divide this paper of mine into two parts, in one of which I shall offer some comments on such priest-characters as have been created by Protestant authors, and in the other I shall speak of the priest-characters which appear in novels written by Catholics. And, if literature is of any use at all in presenting social ideals and concepts in the fleeting snapshots of popular story, we may find some value in such a study by learning from it the variant points of view of those busy penmen who write of the same strange topic from different angles.

In the very beginning of fiction itself, priests were made to take their places in the old folk-tales of the nations. They appear in the French fabliaux and in the Italian novella. They are found in the narratives of Margaret of Navarre, of Boccaccio, of Matteo Bandello, of Giovanni Fiorentino, and of our own Sir Thomas Malory. Chaucer and Langland have painted them large in the landscape of medieval England. But the characteristic thing about most of these stories about priests is that they are not characteristic at all. I mean that they either stand for naughty humor or for class satire. The monks and the priests seemed to offer free play to the wit-loving writer; and this type of book was not so dangerous as it was disrespectful. J. M. Synge's play *The Tinker's Wedding* is an excellent modern instance of this careless treatment of priests; and certain plays of Mr. Yeats might also be cited.

When I said "not so dangerous", I was speaking purely relatively. I had in mind another class of book, one of the distinct types of those which deal with priests. These modern novels seem to be written with a clear propagandist intention. Take Miss Kennedy's *Father Clement,* of which Miss Repplier has made such delicious fun.[1] Take, for example, *Priest and Nun* (1869) by Julia McNair Wright, a vile book which the author claims in a prefatory note is founded on facts, but which presents nothing but misunderstanding, misrepresentation, and distortion of these facts, interspersed with sermonizing and supplemented by an appendix. It is to be expected that the priests and nuns are badly drawn; they are but lay dummies set up to be hated; and—oh yes—there is the appendix which shall prove it all. Likewise, an "Author's Preface" attached to *The Gadfly* (1897) by E. L. Voynich[2] speaks authoritatively of research in Italian libraries and we are presumably to believe that a priest has betrayed the confessional—an act of which I know of no other instance in modern fiction—and that another has begot an illegitimate son; for these are the elementary facts on which the story is based. With a premeditated intention of painting things as black as they may be, some writers have tried to do their utmost against the priesthood and the Church. For instance, there is Marie Corelli's worst, *The Master Christian.*[3] Also, George Moore in *The Lake* (1905)[4] frankly fastens upon an apostate priest who has missed his true vocation and makes the only other priest-character in the book a thorough drunkard. There was *Lothaire* (1870),[5] by Disraeli, a rather pointed attack on Cardinal Wiseman which speaks rather freely of the "scarlet lady", of the "abomination of desolation", and of "medieval superstitions". Charles Reade's *The Cloister and the Hearth* (1856)[6] is a frank attack on the celibacy of the clergy; Shorthouse's *John Inglesant* (1881)[7] pays its tribute to the mental

[1] *A Happy Half Century.* Boston, 1908, pp. 189-195.
[2] Grosset & Dunlap, New York.
[3] Grosset & Dunlap, New York.
[4] D. Appleton, New York.
[5] Longmans, Green & Co., New York.
[6] E. P. Dutton & Co., New York.
[7] The Macmillan Co., New York.

power of the Jesuits but paints Father St. Clare as an unattractive person without pity, who condemns his pupil to a "running footman sort of business" and leaves him defenceless at his trial. There is still one more novel which ought to be mentioned specifically in this connexion, R. T. S. Lowell's *The New Priest in Conception Bay* (1858). Probably no other book of any repute—for this story earned a name as one of the earliest good American "novels of localities"—has circulated so much slander on the priesthood as this one. All the good people in the narrative are or become Protestants; all the bad people are Catholics. Priests are distrusted simply because they are priests; Catholics are avoided socially simply because they are Catholics. One priest is a wicked schemer who gets a girl abducted and locked up in a convent; another muddles his ceremonies but finally shows himself enough of a kind soul to merit the flattering nickname of the "Protestant priest". A child is snatched from hand to hand and carried frantically through the streets to gain the true baptism, Protestant or Catholic—as is a child in George Moore's *The Lake*. All the fatuity of the believers and the machinery of a miracle are "exposed"—as is also done in *Lothaire*. "They're all wrong in religion surely" is the serene comment on the Catholics in whom the hero of the book sweepingly finds "falsehood in the creed, falsehood in worship, falsehood in practice, falsehood in priest, falsehood in people". Rather discouraging, isn't it? And so I think few will find fault with me if I dismiss without further consideration those books of this type which aim frankly at disparagement of the Catholic Church and her priests. Their writers have not attempted honest interpretation and so do not deserve recognition or consideration.

There is another type of book, though, to which I shall be giving considerable time and space. Perhaps I can make my meaning clear if I pause to note that the English novel passed an important point in its history when George Eliot took it out of the hands of Thackeray. She had amused herself so much by reading innumerable volumes of "memoirs" and "confessions" that she was well qualified to introduce into the paraphernalia of the novelist something of that intense psychological insight which characterizes the novels of Thomas Hardy, George Meredith, and W. D. Howells. Now, it just

happens—with the usual contrariness of fate—that George Eliot herself is a very bad example of the psychological method in regard to priests and a very good example of the previous novel method. For, in *Romola* (1860), the centres of attention are Tito and Romola; Savonarola and the brother are mere scenic accessories. This previous novel method, which I shall call the historical method because it merely attempts a faithful picture, holding no brief for or against, is rather well illustrated in the work of Walter Scott.[8] He uses priests simply where they come into his scheme naturally. Sometimes Protestant prejudice will color the picture: but in the main the priests fill their posts well. In this season's novels we find Elizabeth Miller's *Daybreak,*[9] Miss Leslie Moore's *The Jester,*[10] and Marjorie Bowen's *Prince and Heretic,*[11] illustrating this type. There is a frequent tendency to take people to Italy and show them the architecture, and give them glimpses of ecclesiastical processions. For descriptive purposes what could be more attractive than the marching past of many different monastic orders as we get it in *Romola,* of the variety of vestments as in *The Marble Faun* (1860), in W. D. Howells's *Foregone Conclusion* (1874), in *The Gadfly,* in Hall Caine's *Eternal City* (1901),[12] in *The Cloister and the Hearth,* and in *John Inglesant*? Then we always must have, in some novel or other, the indifferent priest, as Father Coleman in *The Cloister and the Hearth,* indifferent in ritual as Father Terence in *The New Priest,* and the priest in Washington Irving's *Widow and Her Son,* indifferent in creed as Father Forbes in *The Damnation of Theron Ware* (1897).[13] Perhaps he may be wicked and have great aptitude in worldly matters, as Father Norman in Andrew Lang's *Monk of Fife* (1896),[14] and Father Schedoni in *The Italian* of Ann Radcliffe (1797). Perhaps he may be a queer freak of a man, as

[8] See in this connexion an article on "Scott's Catholic Tendencies", in *The Catholic University Bulletin* for January, 1914; also "Walter Scott and the Catholic Revival", in *The Catholic World* for November, 1914.

[9] Scribner's, New York.

[10] Putnam's, New York.

[11] E. P. Dutton & Co, New York.

[12] Grosset & Dunlap, New York.

[13] Duffield & Co., New York.

[14] Longmans, Green & Co., New York.

the Capuchin of the Catacombs in *The Marble Faun,* or may be clearly crazy, as Don Ippolito in *A Foregone Conclusion.* In this sort of a novel the character of the priest is governed entirely by the exigencies of the plot. For instance, in *The Italian* the gloom of convents, the machinery of the Inquisitorial chambers, the very ruins of castles, are all arranged with a view to the plot; not with an eye to naturalness. *The Italian* was a novel of the terror school, and any exaggeration was permitted so long as the proper thrills were produced. So also, the recent *Daybreak* (1915) by Elizabeth Miller [15] speaks of the Inquisition in a manner which reveals not a whit more penetration into the real viewpoint of the Inquisitors than did Mrs. Radcliffe's novel, *The Italian* (1797), or Thomas Holcroft's play, *The Inquisition* (1798).

The priest is often introduced into some of these novels just as a conductor of a railroad train might be. He is needed to perform certain duties, so he appears. He is then a ceremony and not a man. It is an impersonal and a thoroughly pictorial priest which we always get in this way at a deathbed, in *The Damnation of Theron Ware,* in *The Cloister and the Hearth,* and in *Romola.* It is universally a kindly priest with a keen penetrative insight which we get at the confessional, in *The Marble Faun,* and *The Eternal City.* This matter of the priest at the confessional is rather important, for there we get a glimpse of one of the sacraments which Protestant folk very much dislike. A good illustration of the impersonal character of the confessional is to be found in the meeting of Gerard and the Princess who loved him, and in the confession of Ghysbrecht to Gerard, in *The Cloister and the Hearth*; nothing could be more impersonal. "What is wanted of him is that he should be the paternal, ceremonial, authoritative head and center of his flock, adviser, monitor, overseer, elder brother, friend, patron, seigneur—whatever you like—everything except a bore." [16] And in the character of the shepherd the priest is nowhere better seen than in the confessional. There are in *The Eternal City* and in *The Marble Faun* very remarkable scenes, when we consider that it was a Protestant

[15] Chas. Scribner's Sons, New York.

[16] *Damnation of Theron Ware.*

writer in each case whose characters feel that they have need of making some sort of "intangible confession, such as persons with overburdened hearts often make to children and dumb animals, or to holes in the earth, where they think their secrets may be at once revealed and concealed". There was a secret in Miriam's heart that tortured her and made her wish to reveal it to only one human soul. Roma and Hilda, in the respective books, are made to confess sins to priests, though they be "heretics", and so "bear a miraculous testimony to the efficacy of the divine ordinances of the Church, by seizing forcibly upon one of them and finding immediate relief from it". And so the purely pictorial side of the story goes. Sometimes the sketching is sympathetic, as when Dickens in *Barnaby Rudge* tells us of a kindly old priest whose chapel is burnt; sometimes there is a preliminary bias in the author's mind which blurs even the minor figures, as in Kingsley's *Westward Ho!* and in same author's *Yeast*. Sometimes an Anglican masquerades in ritual so that only a careful reader will know the difference;[17] sometimes, as in *Romola* and in *The Cloister and the Hearth*, the Franciscans and Dominicans are made quarrelsome; sometimes the cardinal's hat is made to cover a wicked head, apt at high intrigue and quick to think of poison, as in Beaumont and Fletcher's, and also James Shirley's works.[18] Sometimes they come in as Pre-Raphaelite figures on a panel freize: when the monks come to the seaside to bless the ocean, in Oscar Wilde's *The Fisherman and His Soul*; or in Fiona MacLeod's *Flight of the Culdees*, a barbaric tale in which the priests of the Christ-Faith will not smite the crucifix though the summer-sailors bade them do so. Sometimes it is one way, sometimes another. But always there is liable to be that variation in the picture which arises from the religious prejudice of the writer. We see New England pride and Puritan bias in almost every chapter of Hawthorne's *Marble Faun* and Howells's *Foregone Conclusion*. And so it shall ever be so long as Protestants still will write on Catholic subjects. Hall Caine, with his sympathetic outlook in *The*

[17] See Zephine Humphrey's "Father Fred", in *Atlantic Monthly*, 114, 207, August, 1914.

[18] See R. S. Forsythe, *Shirley's Plays and the Elizabethan Drama*. New York, 1914, pp. 185 ff.

Eternal City. is almost the only exception to the rule that a non-Catholic novelist should not try to put Italy, especially Rome, into a novel.

It is really, however, of very grave importance that these matters be considered in their proper light. Much harm may be done by false characterizations of a priest, even in a mere slight detail of the narrative. A student was talking to me the other day and chanced to let fall some criticism of the Church. I said I did not think the statement true. He said, " Oh, but yes, that often happens! " I asked him exactly where he got the information; and he finally replied that his " facts " came from one of the Spanish tales of Washington Irving and were really " fiction ". It was a minor detail, but I believe the anecdote illustrates the importance of watching that as little misrepresentation of the priesthood as possible be allowed to go unchallenged.

Before I leave this heading, there is another phase of this historical method, of merely reporting externals and not emphasizing the psychological study of character, which I think merits consideration. There are many instances where a single priest is made to stand for the Church and its attitude. When Gerard was on a ship which was beset by storm in the midst of the Mediterranean, in *The Cloister and the Hearth,* a gigantic Dominican stood at the stern of the boat hearing confessions and absolving from sin. He was the Church. He was the Church as much as Abbot Samson in Carlyle's *Past and Present* (1843), " not a talking theory—a silent practice ". Jack London once wrote a story, *The Priestly Prerogative,*[19] in which " a Jesuit priest who had never been known to lie " interferes when an Alaskan wife is on the very point of running away with her husband's rival. He interferes with success. Here he stands for the Church, for a moral law. The same situation appears in Hall Caine's *The Woman Thou gavest Me* (1913),[20] as well as in George Eliot's *Romola.* In Galsworthy's recent play, *The Fugitive,* the author makes a woman leave her husband because they are ill-mated, and then attempt to support herself. Now, Galsworthy is a " modern ",

[19] *Overland Monthly,* 34, 59, July, 1899.
[20] J. B. Lippincott Co., Philadelphia.

a "social reformer". But he has overlooked the fact that the Catholic Church, backed by the experience of twenty centuries, is yet a very effective reformer of society. She it is who sends the erring home, she it is who fights to preserve the family. In *The Woman Thou gavest Me,* "The Church was the soul of the world, it stood for purity". And in that novel, Father Dan is not a man; he is a law of the Church. In *Romola,* when Tito's wife wants to run away and leave him, the Savonarola who prevents her is not necessarily the orator, or the Dominican; he is merely the law of the Church. So this is another function which the priest-character may fill. He may stand for moral law. It is a use to which we later shall find Catholic authors much addicted. That would be natural. And yet, I must say, I see no reason why Protestants should not be quick to use a priest-character to this purpose. By this device they get all the benefits of a moral soliloquy, of a struggle with conscience, of a combat between the flesh and the spirit; they get the fictional value of these things by bringing in their moral law, in the garb of a priest, to dictate and exhort. It is a clever application of the special characteristics of a priest and has been effectively employed in a recent novel, *Blue Blood and Red,* by Geoffrey Corson.[21] The same thing is true in Mrs. Bianchi's *The Modern Prometheus,*[22] and in E. Temple Thurston's *Apple of Eden,*[23] though in these last the law and the man are partially separate.

While we are talking of a priest representing a moral law, it is interesting to notice that the Church and the priests who compose it can in this sense be taken as a unit. It is one of the chiefest concerns of the novel writer to get situations intense enough, dramatic without being melodramatic. The solution is always simple—to drop the characters into the stream of time and let their hearts be tried in the turbulence of historic crises. So, if a man wants to contrast radical with conservative, does he not go to the United States Senate, or to the House of Lords? On the contrary, the simplest thing in the world would be to go to Italy and contrast a priest with a

[21] Henry Holt & Co., New York.
[22] E. Duffield & Co., New York.
[23] Dodd, Mead & Co., New York.

political agitator. J. Hartley Manners has done something of the sort in the Irish preliminaries to *Peg o' My Heart* in the novelized version.[24] It is one of the easiest uses to which the Italian life could be put, and so we have this contrast made sharp and clear in *The Gadfly,* and again made a vital issue to the nation and an essential part of the plot itself in *The Eternal City,* where abstract political ideas march around under proper names. In *The Gadfly* it is a savage anti-clerical who has smashed his crucifix with a hammer and who later says that finally for the first time he has come across a priest who neither takes bribes nor keeps mistresses. In *The Eternal City* it is an active politician who rages against the taxes and who, when pursued by the State, seeks sanctuary in the Vatican. In both books there is brought out the difference between radical and conservative, between good and evil, between the human and the divine.

Now we come to the most important part of this study. With what success have the psychological writers who are complete outsiders written of our priesthood?

The clergy seems to be a fruitful topic for thoughtful analysis: witness *The Inside of the Cup,* and H. B. Maxwell's *The Ragged Messenger,*[25] and *The Servant in the House.* But *The Servant in the House* is a drama and not a novel, and, besides, Prof. F. W. Chandler has already written up "the Priestly Hero" fairly completely in his recent book on *The Aspects of Modern Drama.*[26] And the novels, splendid and effective studies of character though they be, deal with Protestant ministers and not with Catholic priests and so fall outside the scope of my present observations. Where then are we to turn to find Protestants attempting to analyze the priestly character? George Eliot avoids the issue by laying her emphasis elsewhere and makes her priests mere lay figures. Thomas Hardy has dared to sketch them only twice, once in *A Laodicean* and once in *The Woodlanders,* but these occurrences are of too slight importance to be significant. A rare treat it would have been to see the arch-pessimist frantically

[24] Grosset & Dunlap, New York.

[25] The Bobbs-Merrill Co., Indianapolis.

[26] New York, Macmillan Co., 1914, Chap. VII.

attempting to picture the priesthood. Without a doubt he would have failed as most other Protestant laymen have. For they have failed. The fictitious Pius X in *The Eternal City* and the highly idealized Pope whom Browning depicts in *The Ring and the Book* are almost the only characters which Protestant writers have drawn with both sympathy and success. There is little wonder at it, for the circumstances are such as it is very difficult for them to understand. And as a matter of fact they seldom have understood.

Father Forbes, in *The Damnation of Theron Ware,* is made to say: "We clergymen are like street-car horses. The more steadily we jog along between the rails, the better it is for us." And, if this statement is true, we must condemn almost all our novelists utterly, for almost without exception they have refused to attempt a psychological study of the normal priest and have selected the bad priests who talk slightingly of the "Christ-myth"—who, to make the story short, do three things:

1. chafe at their narrow bonds;
2. break their bonds;
3. return to bondage.

We shall for the moment let Gerard in *The Cloister and the Hearth,* Father Gogarty in *The Lake,* or M. G. Lewis's *Monk* (1794), and Boris in *The Garden of Allah* (1904),[27] stand respectively as examples of these types.

So, they start by making a mistake. They select only the abnormal priest, the one who wants to get away from his vows and the narrow restrictions of the life. But, though these priests are few, we can perhaps understand the man who must have an exciting plot for his novel and so occasionally seizes upon the sensational and unrepresentative. The soul does not, as Maeterlinck would say, flower only on nights of storm. These apostate or discontented priests are not the only priests. Yet they seem to be the only ones the novel-writers bother with, as far as character psychology and development are concerned. So it comes to pass that the priesthood is represented in the modern novel by an unrepresentative type, the priest who is dissatisfied and wants worldly pleasures. "He that loseth his life shall find it." Perhaps our novelists know how

[27] Grosset & Dunlap, New York.

literally impossible it would be to write an interesting psychological novel about a priest whose faith remained strong. There must be change, even if only a temporary change in opinion. And the only change in a priest's character must be a change from the priestly to the worldly.

This has been an explanation as to why the novelists like to make their priests apostate. Now I shall make some attempt to tell what it is that may make a priest chafe at his bonds. The only things which I have been able to find are the love of woman and the love of a child. It is the love of Margaret and the little mementoes kept in his copy of the Vulgate that cause all the agonies in Gerard's heart in *The Cloister and the Hearth* when he fears that he loves her "better than God, better than the Church". It is the love of the child and of his old love—whose withered rose he still preserves—which makes Father O'Leary interesting to the novel-reader who goes through E. Temple Thurston's *The Greatest Wish in the World* (1910).[28] It is the love of a woman in the same author's *Apple of Eden* and in Mr. Sullivan's *The Priest.* It is the love of a woman that leads Don Ippolito away from mumbled Masses and crazy inventions in Howells's *A Foregone Conclusion.* It is the eternal feminine which disturbs Anthony Hope's Anglican priest in *Father Stafford.*[29] It is the love of his own child which stirs each of the churchmen in *The Gadfly* and in *The Eternal City.* In this last novel, there is a terrible scene at the end. The bishop goes mad after the death of his son and in his madness hurls the ostensorium he has been carrying so that it is shattered to bits on the altar steps.

And then if we continue our course and come to those novels where the priests actually break their vows, we find again that woman is the temptation. Father Gogarty in George Moore's *The Lake* admits that he yields too readily to the love of a woman, but he yields because "he wanted her body as well as her soul". Then there is *The Monk* of M. G. Lewis which tells of the seduction of a monk by a beautiful woman who introduced her own portrait into his room as a picture of the Blessed Virgin. The seduction is rendered easy because

[28] Grosset & Dunlap, New York.

[29] Henry Holt & Co., New York.

his religion was founded not on humility but on pride and—but perhaps it will be sufficient to remark that even Byron called it "an impious and libidinous novel".

If, some hundred years or so from now, some historian should start to read through a great many of our modern novels and plays in an attempt to learn what had been our social ideas and ideals in these opening years of the twentieth century, I fancy he would find one word written large on a majority of the pages, and that word would be "Revolt". We are all kicking at the traces so hard that it is rather a novelty not to be doing it. Of particular interest on this very account is the purport of Mr. H. G. Wells's most recent novel, *Bealby*. In it a young fellow makes the now almost traditional rebellion against the conditions which are "binding" him; he runs away, but he only encounters fresh troubles and finally is glad to be able to go back again. Now this is very significant: the implication of obedience to law. It is in *The Damnation of Theron Ware,* I think, that the following occurs: "In all this world nobody else comes to such unmerciful and universal grief as the unfrocked priest." In *The Gadfly,* the madness of the bishop ended in his immediate death and we have no responsibility of facing such a difficulty. In *The Lake,* however, Mr. George Moore has simply avoided the issue by ending his book with the actual escape. And now I am going to tread on very dangerous ground: I am going to discuss *The Garden of Allah* (1904),[30] and *Sister Beatrice.*[31] The two stories are practically identical; a monk in one case and a nun in the other who cannot be bound, who escapes the cloistered home, who finds no rest, no satisfaction, no peace until a complete renunciation is again effected and the wanderer returns to duty, to pious allegiance and to peace. The various Church officials may well object to such free use of religious characters for scandalous and illicit love affairs, but it seems to me that the lesson is a good one: rest, peace, and satisfaction can only be found in obedience to duty.

Now, if we can turn away for a moment from the storm and confusion of these novels which deal with the tempters and

[30] By Robert Hichens. Grosset & Dunlap.

[31] Maeterlinck.

the apostates, perhaps there will be a final type which I can sift out of the mass of novels. *The Greatest Wish in the World* has been already mentioned, because the priest loved his adopted child and because he remembered his old love. These two things made him slightly different from other priests, to be sure, but I hardly think they would justify our saying that he chafed at his narrow bonds. As a matter of fact there is a very serious lesson to be drawn from this book. At first you are inclined to think that his priesthood is a mere bit of stage property so that two celibates—himself and his housekeeper—may be awakened by the love of a little girl. But then you get along a little in the book and read: "There is human nature in a Roman Catholic Priest, you know, although you are not really supposed to think it." And so it turns out: the chief lesson of the book is Father O'Leary's complete understanding of people, even seeming to read their inmost thoughts. "It is a foolish thing to say that a celibate priest knows nothing of the world. Why, in that little camera obscura of his—the dim confessional—he sees life passing and learns the subtlest weaknesses of human nature." And we remember that when Roma in *The Eternal City* and Hilda in *The Marble Faun* entered the confessionals in the dim churches of Rome, they found men seated there who guided their thoughts and almost framed the sentences of their confessions. What an opportunity! Think that twenty centuries of moral theology and confessional practice have taught the Catholic Church more of human psychological truth than all our scientists could discover. These priests "whose creed required them to be cloistered and ignorant of the world" are not in reality so at all. Witness Father St. Clare in *John Inglesant.* And immediately there flashes upon me the thought of the "beaming but breathless geniality" of the "shapeless little figure" which Mr. Chesterton has put into two charming books: *The Innocence of Father Brown* and *The Wisdom of Father Brown,*[32] It stands to reason that, given a "sensitive observer", trained to careful deductive thought by long study of scholastic philosophies, and the manifold experience of the confessional in learning how the mind of the thief works, how

[32] John Lane & Co., New York.

he thinks, what he does, and why he does it—given this, and you have a master detective. But isn't every priest such? "People come and tell us these things," said Father Brown and then proceeded to relate the methods of brown-paper-parcel thefts. Mr. Chesterton has certainly come very close to the mark when he tells us how Father Brown thinks: "Don't you see the whole character is different in good and evil? . . . I can always grasp moral evidence easier than the other sorts. . . . I go by a man's eyes and voice, and by what subjects he chooses—and avoids. . . . I attach a good deal of importance to vague ideas. All these things that 'aren't evidence' are what convince me. I think a moral impossibility the biggest of all impossibilities."

And now I have run over the books by Protestants which I could conveniently lay my hands on. I think the distinctly propagandist books ought to be thrown out of court; yet that would take away *The New Priest, Lothaire, The Cloister and the Hearth, John Inglesant,* and these are famous enough to be retained. Those who have tried, within the limits of their knowledge and ability, to use priests as auxiliary scenic effects and have only been untrue as a result of unconscious prejudice —those are to be tolerated. Those who insist on making every novelized priest a potential, if not a dynamic, apostate have chosen a narrow and unrepresentative field and deserve to fail. Those who have attempted sympathetic interpretation are to be congratulated for their courage and complimented for whatever success is theirs. It is a hard task and, for myself, I should rather sit in London and write a novel about China than I should care to write into a book the enigmatical characters of any of my friends who are priests.

We shall next turn to the books written by Catholic authors.

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THE WONDERFUL GROWTH OF THE CATHOLIC CHURCH IN CHINA AND ITS CAUSES.

THERE is no denying the fact that the Catholic Church in China has made wonderful progress in this our twentieth century. In the last decade the number of baptized Catholics has doubled itself and if there were 700,000 Catholics in China in the year 1900, in 1914 there were 1,600,000. Never before in the history of the Catholic Church in China was such a remarkable increase to be recorded. In the seventeenth, eighteenth and nineteenth centuries the statistics of Catholics in China slip up and down between one, two, and three hundred thousand. Of course numbers or quantity are not everything: quality too must be considered. In the year 1900 the Catholic Church of China stood the test of the fire of persecution. The Boxer Movement of 1900 was primarily anti-foreign, not anti-Catholic; that is, the Boxers had secret orders from the Empress Dowager to kill all foreigners and native Christians, Catholic and Protestant alike, both being considered as slaves or parasites of the foreigners. We must, however, consider the victims of this anti-foreign movement too as the victims of their religion. The five bishops, more than fifty priests, several school brothers, seven nuns, who were killed by the Boxers, would never have become victims of this anti-foreign movement if it had not been for their religion which sent them to China; nor would the more than 20,000 of the Catholic laity have become martyrs or victims of their faith, if they had apostatized. A few instances are recorded where even apostates were killed, but generally the denial of their faith saved native Christians from death. It was easy to apostatize; no heathen sacrifice nor other superstitious act was required; a mere statement from the renegade Christian that he no longer wished to belong to the foreign religion was enough and the Government furnished the renegade with a certificate of apostacy on one of its printed forms, which certificate might be useful also on future occasions if his loyalty to the State should be doubted or suspected. If it be difficult to find the exact number of Chinese Catholic men, women, and children who were killed, it is still more difficult to get the number of those who apostatized; but from all reports I gather that the

number of apostates was small indeed and my impression is that it does not exceed several hundred. The persecution of 1900 thus in a way at least brings out the quality of Chinese Catholics, as being firm and sincere in their religious belief. As regards the observance of God's Commandments, the use of the Sacraments, I believe the Chinese Catholic to be no better nor much worse than good Catholics in other lands, proper allowance being made for the odds against a Catholic in China.

What are the causes of this wonderful growth? If God in His all-wise Providence has chosen our times to show forth His wonders and mercies in bringing larger numbers than ever in China to the true Faith, who of us can fathom His reasons or explain the causes of this phenomenon in the Church history of these days? Father Faber in one of his books says somewhere that China with its teeming population of millions still in the outer darkness of heathenism, had bred more hard thoughts in him about the love and mercy of God than any other nation. What if Father Faber were alive to-day to witness the great change coming over that mighty sleeping colossus, China, awakening to the Truth? Would he not rejoice with a heart full of gladness and thanksgiving? Well may every Catholic rejoice over the triumphs of God's grace and pour forth heartfelt thanks for this conquest of souls for Christ. Well, too, may we search into the reasons and causes of this wonderful progress of the Kingdom of God on earth. Our search, however, will only be profitable, if it is guided by the light of Faith and by the spirit of humility. There are four reasons or causes which we might suggest, to explain the great development of the Catholic Church in China since the year 1900. These four reasons or causes are: first, the blood of martyrs; second, increased fervor throughout the Catholic Church brought about by our Holy Father Pope Pius X by his decrees on frequent Communion and the early Communion of children; third, an increase in the number and activity of the priests and nuns in China; fourth, an increase of the movement to help foreign missions, a zeal noticeable in the world at large and especially in the United States.

The trite but true saying of Tertullian: "sanguis martyrum semen Christianorum", the blood of martyrs is the seed of

Christians, seems to have been verified once more in China. It is true, at all times during the last three hundred years has the soul of the Middle Kingdom been moistened with the blood of martyrs. In May of 1900 Pope Leo XIII beatified seventy-seven of them, most of whom, if not all, had obtained the crown and palm during the last century. But the number of true martyrs who have not been raised to veneration on the altars is much greater. Still, never in the history of the Church in China was such a holocaust sent up to Heaven as in 1900. As stated above, five bishops, namely, Mgrs. Fantosati, Grassi, Fogolla (three Italian Franciscans), Mgr. Hamer of the Missions Etrangères of Scheut, and Mgr. Guillon of the Missions Etrangères of Paris were killed by the Boxers; the list of the victims of 1900 comprises the Jesuits (4) Andlauer, Isoré, Denn, and Maugin in Chi-li; the Lazarists (4) d'Addosio, Garigues, Doré, Chavanne in Peking; the M. E. of Paris (9) Emonet, Viand, Agnius, Bayart, Bourgeois, Leray, le Guevel, Georjon, Souvignet, all in Manchuria; the M. E. of Scheut (7) Segers, Heirmann, Mallet, Jaspers, Zylmaus, Abbeloos, Dobbe, all in Mongolia; the Franciscans (5) Cesidio and Joseph Gambarò (Hunan), Elias Facchini, Theodoric Balat (Schiavo), Andrew Bauer (Shansi).[1] There was a number of Marist Brothers also slain by the Boxers; likewise the seven nuns, Franciscan Missionaries of Mary, Herminia Grivot, Pace Giuliani, Clara Nanetti, Mary Moreaux, Nathalia Kerguin, Amandina Ieuris, Adolphina Dierks. The above names give us a total of twenty-nine European priests and five bishops, seven nuns. Besides these there was a large number of native priests and nuns. The exact number of Catholic men and women who became martyrs for their religion in 1900 will perhaps not be available till the acts of the martyrs are fully written (which I am glad to say is being done now), but approximately the number must be 20,000.

Are these victims of the Boxers really martyrs; and who or what are these Boxers? In the beginning of this article it was said that the Boxer Movement was primarily anti-foreign and not anti-Catholic. I shall try nevertheless to prove that its victims are truly martyrs.

[1] Cf. *Catholic Encyclopedia,* Vol. VIII, p. 671.

"Boxers" was the name given to the members of a powerful secret society, founded in Shantung, whose avowed object was to protect the Manchu dynasty and to defend the Chinese Empire from invasion or division, by driving out or killing all foreigners and their adherents. The constant encroachment upon Chinese territory by foreign countries, to wit, the loss of Formosa and Korea to Japan (1895), the occupation of Kaio-chow by Germany (1898), followed by the acquisition of Port Arthur by Russia, the taking of Wei-Hai-Wei by England, and the French seizure of Kwangehow, appear to be responsible in a great measure for the establishment of the "I-ho-chwan", as the Boxers are called in Chinese. Thus the movement presents itself largely under the aspect of a patriotic uprising against foreign aggression. At the same time it should be borne in mind that the means employed to spread the movement played upon the superstitious and religious sentiments of the people. Thus the erection in 1899 of a Catholic chapel in the neighborhood of the sacred shrine of the birthplace of Confucius was misconstrued as a terrible profanation striking at the very heart of Confucianism; then too the magic arts were taught by the Boxers to boys even and young men. These were ranged about in a circle and by incantations and Buddhist formulas they were subdued magnetically and put into a hypnotic sleep. During this sleep they gesticulated wildly and struck out right and left, hence their name "Boxers". Whilst in this state they claimed to be invulnerable, to be in communication with the spirits, and shouted: "Death to the Christians! death to foreigners!" There were also girl Boxers, who under the influence of the same demoniacal fury claimed to be able to fly, to destroy the armies and fleets of the Europeans. Many of these boy and girl Boxers were no doubt obsessed or possessed by the devil and were themselves filled with the deepest hatred of Christians. Besides playing on the Confucianists and the other religious and superstitious sentiments of the people, another means was used in spreading the Boxer movement, calumny. A veritable campaign of calumny against Christians and foreigners was carried on systematically throughout the Celestial Empire to get it boiling with hatred. In the tea-houses and marketplaces the old stories of the Christians poisoning the

wells, killing children and gouging out their eyes, obscene practices of men and women in Christian churches, were repeated over and over again. The Christians too were held responsible for the drought and of every public calamity; placards were put up over-night in every town, and the streets of the cities were flooded with pamphlets and literature, making veritable horrors and monsters out of the Christians and foreigners. They were fit only to be exterminated.

Such was the Boxer Movement. On the one hand, it was a laudable patriotism resenting the injuries inflicted on the sovereign rights of China, and on the other hand, a demoniacal sect striving to right the wrongs of its country by the worst means, playing on the passions of a people by superstition, magic arts, and calumny. Such a combination is naturally doomed to failure wherever and whenever it presents itself.

Early in 1900 the native population in Shantung were found rallying around the standard of the Boxers and adopting its motto: "Uphold the dynasty; drive out the foreigners". The Empress Dowager Tse-shi had fallen under the influence of a party led by Prince Twan, General T'ung-fu-shiang, and Governor Yü-shien, who were heart and soul with and for the Boxers. There is no doubt that the Empress by a public decree of 2 July, 1900, under the signature of Emperor Koang-süi approved and authorized the Boxer Movement.[2] It was only owing to the good sense of the governors and viceroys of Central, Southern, and Western China that the conflagration was confined to the North, where it raged chiefly in Manchuria, Chili, Shantung, Shansi. The people all over China were in a ferment. The viceroys and governors telegraphed to each other and agreed to disobey, giving directly contrary orders, when they received the foolish secret order to kill all Christians and foreigners. They were guided by prudence and common sense which told them it was impossible to carry out this order, and even if carried out they were intelligent enough to see that the remedy was worse than the evil it intended to cure. It was this prudence of its viceroys, too, which saved China when the day of reckoning with the Powers came.

[2] Cf. Latin translation of this decree in *Acta Ord. Fr. Min.*, March, 1911, p. 99.

Very often the religious side of the Boxer movement is lost sight of entirely and only the political phase is emphasized. In this explanation I have tried to give a complete and correct view of the Boxer movement. Once the import of this movement from the religious side is grasped it will be easy to understand that its victims are real martyrs for their faith. The detailed *Acta Martyrum Sinensium* of Shansi, 1900, which are now being written and published,[3] go to prove this in a more definite way. By Imperial Decree of 2 July, 1900, the Boxers were publicly approved and encouraged, and all Christians are admonished to go to their mandarins and renounce their error. The mandarin was authorized to forgive them and give them a renewal. A certificate of apostacy was given to all who presented themselves. This certificate was pasted on the door of the apostate, and he was thus free from molestation. Surely therefore all Christians who preferred to die rather than accept such a certificate of apostacy must be considered as martyrs.

Moreover, the fact of the wonderful growth of the Church since their glorious triumph over Satan and death goes to confirm this belief that the victims of the Boxers are real martyrs. This blood of martyrs is, I venture to suggest, the first of many causes of the wonderful growth of the Church in China during our times.

A second cause is found, I believe, in the increased fervor throughout the Catholic Church brought about by our Holy Father Pope Pius X by his decrees on frequent Communion and the early Communion of children. Holy Communion, the Eucharist, the greatest moral force in the Catholic Church—here we have a lever with which to move the world. Well did Pope Pius understand this, and in his efforts to renew all things in Christ, his decrees have already begun to revolutionize the world of sin and heathenism. At least many of us in mission fields seem to feel that there is some hidden force or power at work which greatly assists our efforts. Is not the Church Militant one large body, and should not we in the mission fields, at the extremities, so to say, of this large body also begin to feel more strength and warmth when the heart beats

[3] See *Acta Ord. Min.*, 1911, 1912, 1913, 1914, 1915.

stronger and with greater love, sending the life-blood of grace tingling through the whole body even to its very extremities? There ought to be no doubt in the Catholic mind illumined by faith that the fulness and intensity of spiritual life in the Catholic body will rebound and overflow even into the heathen world, that there is an apostleship of prayer, and that graces of conversion may be obtained for heathens in distant lands. Evidence that the decrees of our Holy Father Pope Pius X are being carried out, even though there may be room for improvement in some quarters, is at hand on all sides, even in the very mission countries themselves. At least I believe no one will be found to deny that the Sacraments are received much oftener since the memorable decrees issued by the late Pontiff. Sacraments work *ex opere operato,* the proper dispositions being granted. Why not therefore look for effects, results, at home, and in the missions too?

The increased number and activity of missionaries and nuns in China was mentioned as the third cause of the remarkable growth of the Church in that country. In confirmation of this assertion we here give the statistics available at the time of writing this article.

	Number of Catholics in China proper, Manchuria, Mongolia and Thibet	Missionaries			Churches and Chapels
		Foreign	Chinese	Total	
A. D. 1886 ..	515,587	471	281	752	2,429
A. D. 1895 ..	581,775	693	370	1,063	3,119
A. D. 1901 ..	720,540			1,375	4,126
A. D. 1906 ..	888,151			1,717	6,893
A. D. 1914 ..	1,615,107	1,452	745	2,292	

The above figures are taken from " Missiones Catholicae cura S. Congregationis de Propaganda Fide descriptae " and from " Calendrier Annuaire Zikawei, 1915 ". They show that in the nine years from 1886-1895 there was an average increase of thirty-five missionaries annually, whereas in the eleven years from 1895-1906 there was an annual increase of sixty missionaries, over and above those who died, were killed, or were disabled and so had to leave China. In 1906 there were 3,401 nuns, including native nuns.

When speaking of increased activity of missionaries and nuns there is no intention of making a sinister comparison between the earlier and later missionaries; I only claim that with increased numbers the activity was increased. The period from 1901-1906 especially was a period of reconstruction in those provinces where the storm had raged, burning down all churches, schools, etc., all of which too had to be rebuilt, at the expense of course of the Chinese Government, which had to pay large indemnities for the lives and properties of foreigners and missions. In many places the churches and schools rose larger and more beautiful out of the ashes.

Finally, as a fourth cause of the growth of Catholicity in China I venture to suggest the increase of the movement to help foreign missions, noticeable in the Catholic world at large and especially in the United States. No doubt the annual returns of the various Catholic societies for the promotion of the foreign missions, such as the Society for the Propagation of the Faith, the Society of the Holy Childhood (which are the two chief societies as far as China is concerned), will show marked improvement especially for Boston and New York. But this furnishes no conclusive proof, since these societies represent only part of the help which is being sent out from all parts to help the foreign missions. In fact, I doubt whether the Society for the Propagation of the Faith and the Society of the Holy Childhood, even though their receipts have increased, send more help to China now than they did ten or fifteen years go, since they are called upon for aid by all parts of the mission world, and new missions are being created annually, which, in their difficult beginnings, need more help. In my opinion the best proof that Catholics are taking more interest in their foreign missions, is their desire to know more about them. This desire has been bred and fed by missionary magazines and literature. In 1900 there was not in the United States a single missionary periodical; but since then there have sprung up *Good Work* and *Catholic Missions* of New York City, *The Field Afar,* formerly of Boston, now of Ossining, New York. Quite a volume of other missionary literature also is to be found in books and Catholic newspapers and magazines. The time has come, in God's Providence, when America, and especially the United States, must take

a greater interest in the foreign missions of the Catholic Church, and send out more help in men and money. Auspicious beginnings in this direction already are being made.

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SOCIALISM OR FAITH.

XIV.—As God Made Him.

WITH head bared to the drizzle of the raw, misty evening, Jim Loyd stood in the street in front of the courthouse. His big shoulders heaved above the heads of smaller men about him, as his lungs gulped in great panting breaths of the air of freedom which they had not known for months.

He looked back at the courthouse from which he had just come. It was the place of justice. It stood for the community. It represented the State. It was the stronghold of Society.

In there men had found him guilty of a crime against Society which he had not committed. Justice, as they called it, had gone out of its way to deprive him of his liberty, to brand him as a thing to be shunned and walled up. The State had spent its money to convict him. Society had decreed that he was not fit for Society. Society had tried him and had found him guilty. But Society had not given him a fair trial.

On the other hand, during the months in jail and the days in the courtroom, during his whole life in fact, he had given Society an absolutely fair trial. From the day when, in his first pair of trousers, he had trudged manfully into John Sargent's mill to begin his work, right down to the instant in which he snapped the chain in leaping from the prisoner's box in the courthouse, he had done all the things that Society had prescribed for him. And Society had been untrue to its side of the contract with him. He had found Society guilty; guilty not so much of a particular offence against him, but guilty of being a lie. It *was* a lie, this thing that men called Society. He had found a true bill. Society, the State, was nothing more or less than the will of a few, who, being rich, were strong.

And why were they strong? Was it that the accident of their wealth gave them some mysterious power over the many? No. It was because the many, who were the truly strong, foolishly let themselves be worked and herded by the will of the few.

Here were the strong—four thousand strong—ready to follow him anywhere! They surged and eddied around him, shouting and cheering his name. They had turned to him in their hour of desperation. They had come to tear him from the grasp of the law that they might have a leader. And he had done what they might have expected of him. He had not waited for them, had not heeded them. He had flouted the law in its very face, and had come out to meet them. It was just the single-handed, dramatic sort of thing that they would have looked for from him.

Warden Wheeler, two deputy sheriffs, and four jail guards came running round the corner from the direction of the jail. With shotguns held stiffly before them, they prodded a lane into the crowd, making straight for where Loyd stood. In front of the seven armed men the crowd gave back, rapidly at first, then slower and slower. Finally those directly in front of the guns found that they could not back another inch. They stood stock-still. The seven with loaded guns halted, perforce. There was nothing else that they could do, short of drilling a lane through the crowd with buckshot.

Fred Wheeler was a brave man. He had been warden of Mohawk County jail for fourteen years. No prisoner had ever escaped from him. Personally, Loyd was his friend; he wished to see him at liberty. Nevertheless he was going to fight his way through that crowd, at whatever risk, to put Loyd back in jail. It was a matter of course, the course of his duty, his business. He jammed his gun viciously into the breast of the man before him and laid his finger on the trigger. Only then did he see that the man was his older brother, Martin Wheeler. The gun wavered, a very little. It was enough. Martin Wheeler struck the muzzle of the gun a quick upward blow with his open hand, and sprang in, under the arms of his brother. Like the snapping of a trap, the crowd crunched in upon the seven. There was no time, no chance to fire. One gun discharged its load into a man's foot. The

seven, crushed by sheer weight, their guns trampled under foot, were rushed and hustled back around the corner and pushed into the jail door.

Loyd stood looking on. It was ridiculous. Those seven men represented the might of the law. They made up most of the available force of Mohawk County. What scarecrows and things of straw the law and the county really were, when strong men put their hands upon them!

The crowd came reeling back around him again. But there was a change. Loyd was quick to note it. The crowd had done something. Its blood was rising. It was feeling its strength. It was looking for something else to do. It had tasted its power, and the rage and desperation that had before been numb in it was boiling to the surface.

The doors of the courtroom had been slammed and locked. The judge, jury, and court attendants must be inside. The crowd surged up to the doors and began to beat upon them. They would have the judge out! They would string him up! Where was the jury? Mob them! Fire the courthouse! Burn it down!

Loyd saw the silly, boyish folly of it all. The crowd would simply work itself up to commit some vicious thing, to destroy somebody or something. And then its anger would suddenly sputter out. Men would look at each other and slink away, by twos and threes and dozens, to their homes. Once there, they would climb into bed and begin to shiver, wondering how they might prove alibis. In the morning, the will of the few would reassert itself. The law of the land—John Sargent, in this instance—would be stronger than ever.

In that one bitter flash of insight, Loyd saw why the will of the few, backed by tradition and fear, had always been able to dominate the many. He saw—what John Sargent had sneered at, months before—the sort of tools he had to work with.

But he went swiftly to work. His own men, the men who had worked under him and with him, in the mill and during the strike, stood close about him, wondering why he had not made a move. These were men whom he could trust, men whom he had seen tried and grilled in many ways. His orders were short and simple. Four men would take possession of

each of the two telephone exchanges in the town. They were not to touch a wire or interfere with messages coming in. But they were to see that no message of any kind went out from the town during the night, or until they were relieved. Others would do the same at the Western Union offices.

"A little time is all I want," he said. "The Sheriff'll be yelling to Albany for help, just as soon as his teeth stop rattling. On the run! Quick!"

The men broke through the crowd and started for their posts. To others he snapped out short, curt commands:

"Break them fools away from the courthouse doors. They think they want a bonfire! Start them moving and keep them moving, after me."

Without another word, or even a look at the crowd, he pushed out into the middle of the street and started toward State Street. The effect upon the crowd—if he had looked to see it—might well have turned his head. His lieutenants dived into the crowd around the courthouse doors, banging men and women right and left, and shouting his command. But the crowd did not need any such measures. At the one word—that Loyd had given an order—the hysteria of destruction that had been mounting up in the men fell from them. They turned sharply about and faced solidly down the street after their leader. The women stopped their screaming and hurried along quietly.

From a headless, senseless mob the crowd had become, on the instant, an army of quiet, devoted men. They had a purpose, a work to be done. The women quickly sensed the change that had come over the men. There were things to be done by the men, in the ways of men. The women seemed to realize that they would be of little use now. All but the boldest and strongest of them dropped unnoticed from the crowd and went to their homes.

The men, four wide on the broad sidewalks under the elms, thirty wide from curb to curb of the wide street, crowded swiftly ahead. They stretched across four or five deep in front of Loyd, a hundred or more deep behind him, a compact column of nearly four thousand silent, grim-faced men.

Loyd had heard how, just at the moment of shutting down the mill for Christmas, John Sargent had discharged all of

his old employees at a sweep. There were other men in the town, the new workmen, whom Sargent had brought in since the strike, and whom Loyd did not know. But he expected no trouble from these latter.

During the long months that he had paced his little cell in the jail, he had worked out every possible detail and angle of this night's work, even to the individual men whom he should choose for each piece of the work. He would have no rioting. He would give no chance for plunder or window-smashing or any of the things that men expected when a mob went loose. He was going about this business with none of the hot rage that would have hurried him into it three months ago. Then he would have been the wild leader of a wild, unthinking crowd of madmen. Now he was the leader of an appointed army, moving toward a definite object. It was an avenging army, to be sure. For John Sargent must die: there was no other way. He saw it now. But, that done, John Sargent once removed, his army was an army not of destruction but of accomplishment.

He knew that other men had started on the path that he was taking. He knew that mobs had risen and seemed to be supreme plenty of times. And he knew why they had failed. Their leaders had allowed them to waste their strength in furies of destruction and revenge. John Sargent must die. Yes. He saw that this would be inevitable. But it must end there. Things must go on. The mill and the work must go on. The town must not be harmed. They were simply going to put the will of the real strong, the will of themselves, in place of the will of John Sargent. It would be merely a change of rulers. Nothing else should be changed.

They swung solidly round the corner into the broad stretch of State Street. A single policeman standing at the corner was brushed lightly into the door of a store. The crowd scarcely felt or noticed him. Loyd wondered a moment why the police were not already out in such force as they had. The Sheriff surely would have called them by now. Not that the thirty policemen on the force of Milton would have stopped his march for an instant; he merely wondered why he had not already met them.

In front of the Farmers Exchange Bank, he stopped long enough to order out twelve men, with instructions to arm themselves as best they could and guard the bank. They were to allow no one to enter or leave the bank under any conditions. It might work a hardship upon the two or three officials who were probably still in the bank, but he must guard against them as well. They might call an automobile and attempt to carry the available cash in the bank to Herkimer or Utica. Loyd was determined that everything in Milton should remain as it was and where it was.

Coming down into the busy part of the street, where the larger stores were grouped along both sides of the way, he picked out men right and left, one to take his stand at the door of each store. The stores were to be kept open. The street must be orderly and safe, so that people might go about their Christmas Eve buying as usual.

At the second bank, the "Manufacturers", he halted the line and pushed his way up to the entrance. This was the bank from which John Sargent drew his pay-roll. Loyd knew that the men whom Sargent had discharged had been notified that they might present their time-checks here, after Christmas day. He did not propose that all those families should be left without money for Christmas.

The curtains of the bank were down, of course. But he knew that old Nathan Fairchild and his clerks would still be in there, clearing up the heavy holiday accounts. He kicked vigorously on the door, while the silent crowd behind him stood and wondered.

First he heard a muttering of commands and a scurrying of feet within. Then came the clang of bolts as the door of the vault was slammed to and locked. Finally he heard a slow step coming toward the door and the curtain ran up. Nathan Fairchild, his long, cadaverous face looking the color of good ashes in the light from the street, stood peering out through the glass, a wobbling revolver in each of his palsied hands.

"Drop the guns, Mr. Fairchild," said Loyd coolly, but in a voice that carried easily through the door. "You won't be hurt. We could turn your bank inside out, and you know it. But we're not going to do it. You're going to open this door and let me talk sense to you. Do you hear?"

Old Nathan Fairchild's hands were trembling, but his mind was working swiftly and clearly. He ought to shoot. He had good reasons to do so. The man was an escaped criminal. He was attempting to enter the bank by force. The mob out there, left without a leader, would be frightened and break up—perhaps. He took a firmer grip on one of the guns. Loyd's big body stood full up in front of the glass, not eighteen inches from the point of the gun. Fairchild's mind worked on. A mob without a leader might—might be worse than a mob with a leader.

"You're taking no risk, Mr. Fairchild," said Loyd quickly, keeping his eyes upon the eyes of the old man. "I come in alone." He waved his hand backward at the crowd of men behind him. They fell back instantly to the edge of the sidewalk. That move settled Nathan Fairchild. His whole life had been spent bowing to authority. Here was authority. He opened the door.

"Nothing has happened," said Loyd, as he stepped inside, "nor is going to happen to bother you. This town has changed hands. That's all. Just now I am the only protection you can find in this town. Do what I tell you. You will be protected. And there'll be no blame for you—afterward, from anybody. I'll put a guard here strong enough to protect you against anything that could possibly happen. Keep your tellers working, till ten o'clock, so that the people can cash their time-checks to-night if they want to. Then go home and go to bed. Your bank will be as safe as—as it was last night. And—oil them rusty old pistols of yours," he said grimly, as he stood in the open door and beckoned to the guards whom he had already numbered out, "you could be locked up for attempted suicide."

He stepped quickly out into the crowd and started his army moving down the street. He was not elated with the ease with which he had so far accomplished the things which he had set out to do. He was glad that it had been so easy and simple; but he knew that he was now coming to the first real test of his strength and his power over the men who followed him.

State Street from here right down to the bridge was lined on both sides with saloons, cheap restaurants, and cheaper

lodging houses. In a distance of less than three short city blocks there were thirty-four saloons. John Sargent held the license of every one of them. Through them, aided by the indifference and carelessness of the people, he controlled Mohawk County. Loyd knew that he dared not go farther until he had closed every one of those saloons. It would be madness to pass them, to leave them in his rear. Before morning they would be more of a menace to his plans and his men than would a regiment of State troops.

It was Christmas Eve. Despite the fact that more than half of all the men of Milton were lined in the street with Loyd, the saloons were full and doing a roaring, shouting business. There was excitement in the air. Loyd was ready to do something big, men said. There would be real trouble.

Loyd saw that he would have to fight his way down the street. It would not be easy to clean out and close all these places. He feared the demoralizing effect of the fighting upon his own forces. But there was no other way.

"Break into gangs," his command flew along the line. "Pile into the saloons. Throw everybody out—drunk and sober. Make them put lights out and lock up. Quick. And no noise about it."

His men leaped through the swinging doors. Imperturbable bartenders and sleek proprietors demanded to know what the "rough-house" meant, and reached for ready weapons. But when they saw expensive glass and fixtures being ground up in the mêlée, they were glad enough to help in the work of clearing their places and to switch off their lights and lock up.

So swift and sudden was the onslaught of the men from the street that the first block was cleared before the second block had heard what was happening. It was slower work and more difficult as they progressed down the street, for as each saloon emptied its men into the street Loyd's men soon found that they had several hundred half-drunken, ugly men before them whom they must push on down ahead of them. Loyd had foreseen and feared this. He did not want trouble with these men. But there was no time now for argument or reasoning. He leaped to the head of his men and where he had to strike he struck hard. The struggling, swearing mass of men in front, growing constantly larger and heavier, fought

back viciously, but the press behind Loyd came rolling down upon them and they were slammed and jammed down the length of the street and on to the bridge. Here Loyd left them. Quickly heading his men up River Road toward the mill, he turned for a look up State Street. Every place was closed and dark. The street, except for his own patrols, was deserted. He was satisfied. The town was absolutely under control. It would give him no trouble.

His real objective remained—the mill. For half a mile it lay stretched along between the river and the road, a shapeless, dark, sinister thing that gave life and took life. He had not seen it since the night when he had picked up the dead body of his young brother lying at the mill gate. His soul and body shook in a spasm of choking hate at sight of the black, formless hulk of buildings. He could tear it stone from stone, girder from girder, and hurl it all down into the chasm of the lower river. And yet he loved it; loved the great, brutish strong thing that worked so beautifully, with its thousand arms and its million fingers and its great splay feet of concrete set on the solid rock under the river. If he could have owned it or managed it, how he would have nursed the hideous, powerful thing, and tended it and driven it!

And there was Sargent up there in the office, the brain and the will of it all. John Sargent must die to-night. There was no room for the faintest hope that he could be overcome or that he would submit short of death. John Sargent would fight on his own threshold. That was sure. Loyd's orders to his men as they marched up the road to the mill gates anticipated that.

"Leave Sargent alone," his word ran down the line. "He is my business." And, to himself, he added, "I'm a criminal already: I've got little to lose."

It is not easy to see to the full what was in Loyd's mind at that moment. He had captured the town. He would certainly capture the mill. And, as certainly, he would kill John Sargent. What then? That would be to-night's work. What would be to-morrow's? Did he think that he could hold the town and the mill and run both indefinitely in the face of the power of the State? Did he think that the removal of John Sargent, whose will had always been the will of the strong, the

actual government of Mohawk County, would really change anything? Did he think that his example here would be the signal for the rising of hundreds of thousands of mill workers in New York, of millions throughout the country, to seize their mills and run them themselves? If he expected this, or even if he believed it possible, then we could understand him. But it is not likely that he looked for anything of the kind.

He was a saturnine man, looking darkly upon things, prone to see failure and disappointment. He had no illusions. He had none of the large, vague, glowing optimism and enthusiasm of the born leaders of causes. No. It is not likely that he expected ultimate success for his plan. His mind was quick and clear and big enough to weigh all the forces against him. Probably, as he marched along at the head of his men, he saw that the plainest result of his plan would be his own death. But he went forward as a man goes whom fate has set upon an appointed road. Good would come of it in the end, somewhere. For the rest, his way laid before him, open. He would walk it.

The big main gate was locked and heavily barred. He drew up his men in the broad open space in front of it, and ordered heavy shafts brought from the scrap pile to be used as rams for battering down the gate. Within the heavy stockade of the mill there seemed to be neither sound nor stir. But Loyd was not deceived. He knew that John Sargent was within there, and he knew that he was not alone.

At the word, twenty men on each side of the gate ran charging forward driving the shafts into the hinges. The lower hinges gave in with a crash, and mingling with the crash came the sharp snapping of thirty revolvers through the loopholes of the stockade.

Loyd now knew where the police force of Milton was. It was lined up inside the stockade of John Sargent's mill. Milton, its homes, its stores, its property of every kind, might have been swept away by the mob. The police who were paid to protect it were needed to do work for their overlord, John Sargent.

Loyd did not stop to see the effect of the shooting upon his men. He grasped one of the shafts as it came driving in to the gate again and threw his strength in with that of the men.

That side of the gate went down and before it had come to the ground, Loyd went hurdling through, yelling to the men who leaped after him:

"Crowd up the sides and smother 'em!"

The crowd pouring in behind the leaders pushed down the other half of the gate, so that a stream of men, ten abreast, was soon tearing through the gateway. They divided and swept along the fence to right and left in such living torrents that the police were swept from their feet and hurled up against the fence. The policemen had brothers, some of them had fathers, in that crowd of workingmen. Also, they saw that they were beaten and would be badly handled. They dropped their revolvers, and began using their sticks merely to keep themselves from being crushed to death against the stockade.

Loyd, seeing that the police were now harmless, called his men for a rush upon the three doors that led from the court in which they stood into the three different parts of the mill that abutted there. The main door of the furnace room was on one side. The milling room opened on the other. A long covered passage, wide enough for six men abreast, ran through to the door of the big assembling-room.

Loyd, shouting to others to storm the doors on each side, grabbed one of the shafts and started running alone with it down the covered passage. Fifty men followed him, running to pick up the trailing end of the shaft and help. Running with head down, he had gone half the length of the passage when he heard a roar of warning behind. He did not look up, but he heard the crash of glass in front of him as a dozen magazine rifles were pushed through the windows beside the door toward which he was racing. He felt the thud of the other end of the heavy shaft, as the men who had been carrying it with him dropped it to run. A rush of wind down the narrow passage nearly threw him from his feet as the volley from the rifles swept past him.

He gripped the shaft again and charged on. He was not hit! They could not hit him! He was Jim Loyd! He had work to do! Until that work was done, the bullet was not made that could hurt him!

The shaft was heavier than he had thought. But he was going on. Men behind begged and prayed him to come back. But he was going on.

Another volley came whistling down the passage. But this time he was braced for it. He was going on. A tuft of hair fell shorn from his black head. He was going on. A bullet flattened itself on the end of the shaft at his hand. He was going on.

The door that he was running for was sunken into an embrazure the full depth of the thick wall. He looked up, measured the time for another volley, fell upon his face as it roared over him, gathered himself and the shaft for the last short run.

At ten feet from the door he was fairly safe from the rifles at the sides. With a mighty heave, he brought the two-hundred-pound shaft up shoulder-high, and with short quick steps ran lunging at the door with it. The shaft, driven by its weight and all the power of the man behind it, shot cleanly through the sheet-iron casing and the wood of the door.

The big door stood unshaken, the shaft sticking from it like an arrow. And there the shaft stayed. He could not draw it back for another blow! He tugged and pulled and strained at the shaft trying to draw it out: strained till the blood started from his ears and nostrils: strained till the top of his head seemed to lift itself off and float away! The shaft was fast, and useless!

Then Jim Loyd forgot himself. He struck and kicked at the iron shaft in an agony of helpless madness. Here he was a prisoner; he could not go forward. To go back was useless death. Howling, he threw himself upon the useless shaft. Here he was: Jim Loyd the strong man, the man of iron, the man who had taken a town! Here he was, helpless as a puling child, listening to the shots fired into his scattered men! Sobbing and screaming in fury, he beat with bare, bleeding hands upon the sheathed door.

Those within must have known that he was alone. It was a mark of the respect in which they held him that they did not open the door and try to take him. But he did not remember to take any pleasure in the compliment they paid him. Just then—he had forgotten that he was a man—he was trying to tear off the iron sheathing of the door with his teeth.

His men had scattered. An army could not have gone done that passageway. There was no blame for them. They had snatched two wounded men and a girl out of danger, and then

they had faded away swiftly out of the open court. They ran along under the dark walls of the mill, keeping away from doors. Along three sides of the milling and the furnace-rooms, they were breaking every window with whatever iron weapon came to hand and piling each other through the windows in tangled, clawing masses. In heaps of two and three and four, they spilled themselves in upon the floor of the mill, and picking themselves up in the dark they ran craftily between the machines they knew so well and fell silently upon their enemies. Men with deadly guns in their hands were struck down and stunned before they knew that danger was near. Away from every door and from every stand of defence they drove Sargent's guards, until they had herded them all into the casting-room.

They found Loyd unhurt, at the door of the assembling-room. He gave a last, vicious kick at the shaft that had put him to shame; and came in to take command.

The casting-room was a ready-made fortress. There were no windows in its walls. Its one wide-open door could be defended indefinitely by the guns of the men within. Its roof was open, but it could not be reached for it was many feet higher than any other roof near it.

The men within were employees of a nation-wide so-called detective agency. Their business was to fight with guns for whoever hired them. Sargent had brought them here one by one and given them ostensible jobs in the mill. None of the men who had worked beside them for weeks had suspected them in any way. About fifty of them were now drawn up behind a barricade of castings just inside the casting-room door. Their rifles were of the best and newest type. They were men who had fought together before against big odds. And they knew that they could expect no mercy if they were beaten.

Loyd and his men stood in the darkness of the furnace-room. They were beginning to understand the nature of the enemy with which they had to deal, and what they had already gone through had made them thoughtful.

Not a light had yet been turned on in the mill. Loyd and his men preferred to trust to the dark and their own sure-footed knowledge of every floor and obstruction in the rooms.

The guards inside the casting-room evidently felt that there was light enough for them to train their guns upon that one door. They had no other immediate use for light.

It was a deadlock. Loyd realized it. And, knowing that time was precious, knew that he must somehow break it. But, how? Bravery against that ring of gun muzzles inside that door would not be bravery. It would be senseless and criminal folly—like his own maniacal dash against the door outside.

The slight creaking of a rope overhead told him that someone was trying to do something. A whisper came through the dark to him, that little Joe Page, the dwarf and one-time circus clown, had found a rope dangling down from the car of the "traveller" which ran into the casting-room. He was climbing the rope up to the rail of the "traveller", so that he could make his way along the rail into the casting-room and get down to the high-pressure hose.

Loyd calculated the chances, and, in the dark, he bowed his head before the deliberate, quiet bravery of the little, deformed man. To do his work, the little man would have to climb forty feet of swaying rope. Then, hanging from the rail of the "traveller" by one hand, he would have to detach the rope from where it was fastened and coil it round his neck so that he could carry it with him. Then he would have to go, hanging from the rail by his little fourteen-inch arms, hand over hand a distance of two hundred feet. Fifty feet of that distance would be within the casting-room where his little body would show against the open skylight of that room. When he came to the proper place—if he had not already been shot down—he would have to attach the rope and let himself down twenty feet and swing in the dark to a platform, where the high-pressure fire nozzle was set on a swivel ready to be turned upon any part of the room.

The suspense was maddening. Men loved that little, malformed man with the giant's heart, creeping away up there in the dark to an almost certain death. In the dark, it came to them that everything in all this world depended on the little fellow getting through safe. You will find men walking the streets of Milton to-day whose hair is gray—it turned gray that night. But they will tell you that it turned gray, not when

they were facing bullets, but when they were standing waiting to know the fate of that little man.

Loyd started them to making feinting rushes toward the door of the casting-room. Shouting and throwing pieces of resounding iron, they went charging up along the wall almost to the door. Each time they were apparently driven back by the short, stabbing grunts of the high-powered rifles and a hail of lead came spattering in among the furnaces. But all the time they were cramming themselves up closer and closer on each side of the door, and every flash of a rifle was blinding its owner to Little Joe, and giving that little man a better knowledge of the position of his target.

The swish of the heavy stream as it caught the guards in the flank and lifted them bodily from behind their barricade, was the signal for Loyd's men. They tumbled through the door and fell upon their enemy. They rolled joyfully into the water, clawing about for the other men and crushing them, already half-drowned, under the weight of their numbers.

At a flash the whole room leaped out into brilliant light. Blinking in the glare and shaking water from their eyes, men looked up to see John Sargent standing at a door cut high up in the wall of the room, his hand on the electric switch. He looked down at the wallowing, half-drowned mass of fighting men upon the floor. He looked at the little man over against the other wall busy with the hose. He drew a revolver, and before any man could shout to the little man John Sargent shot little Joe Page through the head. The dwarf lifted his hands in the old salute of the tan-bark ring, and toppled off the platform.

With one hoarse roar men threw from them the prisoners they had just taken. They threw themselves madly at the door of the room and swept out through other rooms in a rush for the stairways. They growled and panted and fairly whined, to be allowed to get John Sargent before he should reach his office. But John Sargent was ahead of them. He stood in the door of his office, pistol in hand, as they came leaping up the stairs, Loyd in the lead.

The men scarcely noticed that one of the first up the stairs after Loyd was a recruit—a tall old man, with a cassock drawn up to his knees. It was the Dean of Milton, Father Driscoll,

who had heard the shooting just as he was stepping into the confessional.

"Stand back," shouted Loyd, as he reached the level. "This is *my* business."

He circled away a little from the men behind, so that they would not be in the line of Sargent's fire, and then walked straight toward the man in the doorway. At six paces, Sargent fired. Loyd dropped to one knee with the falling of the hammer, and before Sargent could move his finger again Loyd was upon him, twisting the gun from his hand and reaching for his throat.

In that instant, something strange happened in John Sargent. Loyd felt it. It was something imperious. Something that would not be denied. Something that would have no interference.

Loyd's hand dropped back nerveless from the throat. He felt the body stiffen on his arm. Again he put his hand to the throat. Again it dropped.

Father Driscoll stood beside the two men.

"*It is not your business, Jimmie!*"

Loyd staggered back shaking as the old priest took the burden from his arm.

Afterward, when they laid John Sargent on his cot in the office, and Father Driscoll was working over him, Loyd plucked at the priest's sleeve, saying in a choking whisper:

"I tried. I tried, Father. I had my hand on his throat. Twice I had my hand on his throat. And I could not do it. I could not do it!"

It was hard to know whether it was a confession of sin, or a confession of failure. But Father Driscoll knew. For he said simply:

"As God made you, so you are, Jimmie. You could not do it. No. You could not."

[TO BE CONTINUED.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

Analecta.

ACTA BENEDICTI PP. XV.

I.

MOTU PROPRIO: DE ROMANA SANCTI THOMAE ACADEMIA.

BENEDICTUS PP. XV.

Non multo post editam Encyclicam Epistolam *Aeterni Patris* de philosophia christiana ad mentem Angelici Doctoris instauranda, decessor Noster fel. rec. Leo XIII ad Antoninum S. R. E. cardinalem De Luca, sacri consilii studii regundis praefectum, die XV octobris anno MDCCCLXXIX litteras *Iampridem* dedit, quibus promovendae propagandaeque Thomae Aquinatis doctrinae propriam in urbe Roma Academiam, eiusdem sancti viri nomine patrocinioque insignem, instituit. Etenim "considerando experiendoque intellexerat, teterrimum quod adversus Ecclesiam ipsamque humanam societatem modo geritur bellum, citius feliciusque, opitulante Deo, componi non posse quam rectis sciendi agendique principiis per philosophicas disciplinas ubilibet restitutis; ideoque ad summam totius causae pertinere sanam solidamque ubique locorum reflorescere philosophiam"; praecipue vero, ut planum est, in urbe principe catholici nominis, quae quia domicilium ac sedes est Pontificatus Maximi, ob eam causam ab adolescentibus clericis,

discendi cupidis, ex omni terrarum loco celebrari solet, ac propterea debet optimae cuiusque institutionis et disciplinae laude ceteris antecellere. Ergo sapientissimus Pontifex romanam, quam diximus, a se conditam Academiam omni gratia complexus, reditibus instruxit, beneficiis ornavit, privilegiis auxit, quorum quidem illud potissimum, ut liceret ei laurea doctorali suos donare alumnos, qui, communi philosophiae curriculo emenso, scholas dein horum perfectioni studiorum in sacris Urbis athenaeis constitutas atque academicos coetus, explorato cum fructu, biennium frequentassent. Cum autem ab Academia condita satis praeteriisset temporis, cumque eo spatio ad res, quarum causâ instituta erat, vel scriptis in dies certos vulgandis, vel publicis de philosophia sermonibus et disputationibus habendis, vel alumnis spei bonae ad studia sustentandis, non parum profecisse videretur, litteris apostolicis *Quod iam inde* die IX maii MDCCCXCV Academiae leges ac statuta sollemniter Leo comprobavit. Tam utile institutum proximus decessor Noster sanctae memoriae Pius X admodum sibi probari ostendit per apostolicas litteras *In praecipuis laudibus,* die XXIII ianuarii anno MCMIV datas, quibus, ad christianam sapientiam contra recentiorum errores ac praesertim contra *Neorationalismum* seu *Modernismum* defendendam magnopere interesse professus ducem religiose sequi Thomam, quidquid auctoritate Leonis actum pro Academia erat, id omne confirmavit. Nos vero, cum, aeque ac Decessores Nostri, persuasissimum habeamus de illa tantum philosophia Nobis esse laborandum quae sit *secundum Christum* (Colos. II, 8), ac propterea ipsius philosophiae studium ad principia et rationem Aquinatis omnino exigendum esse, ut plena sit, quantum per humanam rationem licet, explicatio invictaque defensio traditae divinitus veritatis, hanc S. Thomae Academiam, non minus quam illis, Nobis esse curae volumus appareat. Itaque ea consilio, ut magis magisque vigeat, in diesque exsistat fructuosior, nova quaedam curavimus praescribenda de studiis, de disputationibus, de doctrinae quoque experimentis, quae alumni dent, ut vel doctoris lauream adipisci, vel ad numerum sodalium academicorum adscribi possint: quas Nos praescriptiones et probavimus iam et hic ratas habemus. Posthac vero tres S. R. E. Cardinales Academiae praesidebunt; quorum primus semper esto sacri Consilii studiis regundis Praefectus *pro tempore.* Deni-

que, ut ne illud quidem adiumenti genus desit ad sodalium et alumnorum diligentiam fovendam, de reditibus Academiae aliquid secerni iubemus, ab eius praesidibus definiendum, quod utrisque, praemii loco, distribuatur.

Haec autem, quae statuta a Nobis Motu Proprio sunt, firma et rata esse volumus, contrariis quibusvis non obstantibus. Eademque fore, ut Deus *scientiarum Dominus* ad incrementum doctrinae catholicae, ipso Angelico Doctore deprecante, convertat plane confidimus.

Datum Romae, apud S. Petrum die XXXI decembris MCMXIV, Pontificatus Nostri anno primo.

BENEDICTUS PP. XV.

SACRA STUDIORUM CONGREGATIO.

ACADEMIAE ROMANAE S. THOMAE AQUINATIS STATUTA.

IUSSU SSMI D. N. BENEDICTI PP. XV RETRACTATA EX MOTU PROPRIO " NON MULTO POST " DIEI XXXI DECEMBRIS MCMXIV.

I. Romana S. Thomae Aquinatis Academia eo spectat, ut Angelici Doctoris philosophiam illustret, defendat ac tueatur. Sermone utitur latino. Praesident ei tres S. R. E. Cardinales; quorum Cardinalis Praefectus *pro tempore* sacri consilii studiis regundis prior loco est: adsunt a secretis seu a commentariis adiutor unus cum duobus subadiuvis; quibus munus mandatur in triennium, mandatumque iterari licebit. Complectitur Academia magistros, sodales et alumnos; alumnis autem doctoris conferre lauream, eosque doctores renuntiatos sodalibus adgregare potest.

II. Magistri minimum semel in unaquaque anni academici hebdomade S. Thomae libros de rebus philosophiae praelegant, praesertim utrosque Commentarios in Aristotelem et in Boethium: disputationes alumnorum, quae et ipsae hebdomadales in altera anni scholastici parte debent esse, moderentur: et una cum sodalibus, quid quisque alumnorum in doctrinae experimentis meritus sit, iudicabunt.

III. Alumni adsciscantur spei bonae adolescentes, qui cum in philosophiae studio ordinarium trium annorum spatium confecerint, sacrae theologiae dent operam *textum* adhibentes ip-

sam Summam S. Thomae. Iique in statis disputationibus syllogisticis, quae quidem tum de thesibus, quas sacrum consilium studiis regundis die XXVII iulii MCMXIV approbavit, tum de aliis fient, quas quotannis Emi Praesides, cum magistris Academiae convenientes, praescripserint, vel *defendentium* vel *arguentium* partes agant. Singulis autem mensibus unus e magistris itemque e sodalibus aliquam philosophiae scriptionem recitabunt.

IV. Alumnus qui doctoris lauream in philosophia S. Thomae expetat, ad periculum doctrinae et scripto et voce faciendum de quolibet capite philosophiae, quae vel in speculatione veri vel in moribus versetur, ne admittatur, nisi minimum biennio praelectiones disputationesque frequentaverit, ac duas ex his disputationibus feliciter habuerit.

V. Qui doctoris in philosophia lauream consecutus est, si evadere velit sodalis Academiae adgregatus, praelectionibus et disputationibus interesse alterum biennium pergat, ac publice propugnationem universae Aquinatis philosophiae suscipiat agatque cum laude.

VI. Candidato res successerit satis, si duas tertias punctorum partes tulerit. Examinatores seu doctrinae iudices, quibus suffragii ius est, sive magistri sive sodales, ab Emo primo Praeside deligantur; et ii quidem ne minus quam tres unquam sint: ac tum ad probandum tum ad improbandum terna singuli habeant puncta, secreto attribuenda. Qui est a commentariis Academiae, itemque duo qui infra eum sunt, nisi examinatorum officio fungantur, suffragium non habent: verumtamen unus eorum candidatis examinandis semper adsit, qui rei exitum adnotabit.

VII. Sub finem anni academici, proposito ab Emis Praesidibus argumento, certamen doctrinae scribendo fiet. Scriptionum ii erunt iudices, quos Academia designaverit. Quod si plures idem mereri videantur, non partitum praemium, sed integrum singuli obtinebunt.

VIII. Certum quoque praemium tum magistris et sodalibus vel pro praelectionibus quas habuerint, vel pro scriptionibus quas confecerint, vel prout coetibus adfuerint, tum etiam alumnis, pro disputationibus quas sive defendendo sive arguendo participaverint, tribuetur. Huiusmodi autem praemia, itemque ceteras omnes impensas quotannis faciendas, Emi Praesides

definient; ii vero qui sunt a commentariis Academiae, Praesidibus postea rationem reddent.

Datum ex S. Congregatione Studiorum, die 12 martii 1915.

B. CARD. LORENZELLI, *Praefectus.*
A. DANDINI, *Secretarius.*

S. CONGREGATIO CONCILII.

DUBIA CIRCA MISSAM PRO POPULO.

Ordinarius Papiensis haec dubia de Missa pro populo applicanda, ad sacram Congregationem Concilii pro opportuna solutione detulit, nimirum:

I. Utrum, post immutationes definitive nuper in festorum quorumdam celebratione inductas, obligatio pro parochis adhuc maneat applicandi missam pro populo sequentibus diebus: die 19 martii in festo S. Iosephi, feria IV ante dominicam tertiam post Pascha in festo Patrocinii eiusdem S. Iosephi, feria quinta post dominicam primam post Pencosten in festo Ssmi Corporis Christi, et die 24 iunii in festo S. Ioannis Baptistae?

II. Utrum, quum in dioecesi Papiensi festum S. Bartholomaei Ap., ob perpetuum impedimentum ex festo Dedicationis ecclesiae cathedralis die 24 augusti occurrente, perpetuo, tamquam in sedem propriam, in posteram diem 25 augusti fuerit translatum, missa pro populo hac ipsa die applicari debeat, an potius die 24 augusti?

III. Utrum, attento quod in Papiensi dioecesi, diebus festis supressis, missa pro populo celebranda, ex apostolico indulto, ad mentem episcopi applicatur, tolerari possit quod parochi, non ipsa die qua tenerentur, neque per se, sed per alium sacerdotem, missam ut praefertur applicandam celebrent?

Et sacra eadem Congregatio, die 16 decembris 1914, ad proposita dubia rescripsit:

Ad I. Affirmative, excepta feria IV ante dominicam tertiam post Pascha, qua festum Patrocinii S. Iosephi celebratur.

Ad II. Missam pro populo, in casu, celebrandam esse die 25 augusti.

Ad III. Affirmative.

O. GIORGI, *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM BEATIFICATIONIS SEU DECLARATIONIS MARTYRII SERVORUM DEI DERMETH O'HURLEY ARCHIEPISCOPI CASSELIENSIS, CORNELII O'DEVANY, ORDINIS S. FRANCISCI, EPISCOPI DUNENSIS ET CONNORENSIS, TERENTII ALBERTI O'BRIEN, ORD. PRAEDIC., EPISCOPI IMOLACENSIS, ET SOCIORUM.

In Hibernia, heroum nutrice, exorta saeculis XVI et XVII effrenata et furiosa adversus catholicos persecutione, praeter innumeros Christi athletas qui in ea occubuerunt et quorum nomina, mortalibus ignoto, scripta sunt in libro Vitae, complures, nomine et fama noti, in hominum memoria adhuc vivunt. Inter hos numerantur quatuordecim Ecclesiae praesules, multi sacerdotes cleri saecularis, aliique viri ad religiosas familias seu ordines pertinentes, nempe Praemonstratensium, Cisterciensium, Praedicatorum, Franciscalium, Augustinianensium, Carmelitarum, Ssmae Trinitatis et societatis Iesu, necnon laici ac nobiles personae, quibus accedunt sex piae mulieres. Quorum martyrii opinio cum satis constans visa sit, informativi processus in ecclesiastica curia Dublinensi adornati sunt super ipsa fama martyrii et signis aut miraculis praefatorum Servorum Dei. Hos vero processus, Romam ad sacram Rituum Congregationem delatos, secutae sunt plures litterae postulatoriae Archiepiscoporum et Episcoporum, praesertim Hiberniae, aliorumque virorum ecclesiastica vel civili dignitate praestantium. Quumque omnia in promptu essent, instante R. P. D. Michaële O'Riordan, protonotario apostolico, collegii Hibernorum in Urbe moderatore et Causae postulatore, totius Hiberniae catholicae vota depromente, Emus et Rmus dnus cardinalis Vincentius Vannutelli, episcopus Praenestinus et eiusdem Causae Ponens seu Relator, in Ordinario sacrorum Rituum Congregationis coetu subsignata die ad Vaticanum habito, sequens dubium discutiendum proposuit: *An sit signanda Commissio introductionis Causae, in casu et ad effectum de quo agitur?* Et Emi ac Rmi Patres sacris tuendis Ritibus propositi, post relationem ipsius Emi Ponentis, audito voce et scripto R. P. D. Alexandro Verde, sanctae Fidei Promotore, omnibus maturo examine discussis ac perpensis, rescribendum censuerunt: *Signandum esse, si Sanctissimo placuerit, Commissionem de bis-*

centum quinquagintaseptem Servis Dei, nempe: *Ex Archiepiscopis:* Dermetius O'Hurley archiepiscopus Casseliensis, Richardus Creagh archiepiscopus Armachanus, Edmundus MacGauran archiepiscopus Armachanus, Malachias O'Queely archiepiscopus Tuamensis, omnes e clero saeculari.—*Ex Episcopis:* Mauritius O'Brien episcopus Imolacensis, Redmundus Gallagher episcopus Derriensis, cum tribus sociis, Edmundus Dungan, tertiarius Ordinis S. Francisci, episcopus Dunensis et Connorensis, Heber MacMahon episcopus Clogherensis, Eugenius MacEgan episcopus designatus Rossensis, omnes e clero saeculari; Guilelmus Walsh ex ordine Cisterciensium, episcopus Medensis, Patricius O'Healy episcopus Mayensis, Cornelius O'Devany episcopus Dunensis et Connorensis, Boëtius Egan episcopus Rossensis, omnes ex Ordine S. Francisci; Terentius Albertus O'Brien, ex ordine Praedicatorum, episcopus Imolacensis.—*Ex sacerdotibus saecularibus:* Eugenius Cronin, Laurentius O'More, Richardus French, Aeneas Penny, Ioannes O'Grady, Mauritius O'Kenraghty, Andreas Stritch, Bernardus Moriarty, Joannes Stephens, Gualterius Ternan, Georgius Power vicarius generalis, Ioannes Walsh vicarius generalis, Nicolaus Young, Daniel O'Moloney, Donough O'Cronin clericus, Ioannes O'Kelly, Brian Murchertagh, Donough O'Falvey, Bernandus O'Carolan, Donatus MacCried, Patricius O'Derry, Ioannes Lune, Patricius O'Loughran, Ludovicus O'Laverty, Philippus Cleary, Henricus White, Theobaldus Stapleton, Eduardus Stapleton, Thomas Morrisey, Thomas Bath, Rogerius Ormilius, Hugo Carrigi, Bernardus Fitzpatrick, Daniel Delaney, Daniel O'Brien, Iacobus Murchu, Iacobus O'Hegarty.—*Ex Ordine Praemonstratensi:* Ioannes Kieran vel Mulcheran.—*Ex Ordine Cisterciensium:* Gelasius O'Cullenan, Nicolaus Fitzgerald, Prior et socii coenobii S. Salvatoris, Patricius O'Connor, Malachias O'Kelly, Abbas et monachi Coenobii Magiensis, Eugenius O'Gallagher, Bernardus O'Treivir, Iacobus Eustace, Malachias Shiel, Edmundus Mulligan, Lucas Bergin.—*Ex Ordine Praedicatorum:* P. MacFerge cum sociis, Triginta duo religiosi conventus Londonderryensis, Ioannes O'Luin, Donough O'Luin, Guilelmus MacGollen, Petrus O'Higgins, Cormac MacEgan, Raymundus Keogh, Richardus Barry, Ioannes O'Flaverty, Geraldus Fitzgerald, David Fox, Donald O'Neaghten, Iacobus O'Reilly, Dominicus Dillon,

Richardus Oveton, Stephanus Petit, Petrus Costello, Gulielmus Lynch, Myler MacGrath, Laurentius O'Ferral, Bernardus O'Ferral, Ambrosius Aeneas O'Cahill, Edmundus O'Beirne, Iacobus Woulf, Vincentius Gerardus Dillon, Iacobus Moran, Donatus Niger, Gulielmus O'Connor, Thomas O'Higgins, Ioannes O'Cullen, David Roche, Bernardus O'Kelly, Thaddaeus Moriarty, Hugo MacGoill, Raymundus O'Moore, Felix O'Connor, Ioannes Keating, Clemens O'Callaghan, Daniel MacDonnel, Felix MacDonnell, Dominicus MacEgan.—*Ex Ordine S. Francisci:* Conor Macuarta, Rogerus Congaill, Fergallus Ward, Edmundus Fitzsimon, Donough O'Rourke, Ioannes O'Lochran, Cornelius O'Rourke, Thaddeus aut Thomas O'Daly, Ioannes O'Dowd, Daniel O'Neilan, Philippus O'Lea, Mauritius O'Scanlon, Daniel Himrecan, Carolus MacGoran, Rogerus O'Donnellan, Petrus O'Quillan, Patricius O'Kenna, Iacobus Pillanus, Rogerus O'Hanlon, Felimeus O'Hara, Henricus Delahoyde, Thaddeus O'Meran, Ioannes O'Daly, Donatus O'Hurley, Ioannes Cornelius, Dermitius O'Mulroney, Frater Thomas cum socio, Ioannes O'Molloy, Cornelius O'Dogherty, Calfridus O'Farrel, Thaddeus O'Boyle, Patricius O'Brady, Matthaeus O'Leyn, Terentius Macmepp, Lochlonin MacO'Cadha, Magnus O'Fodhry, Thomas Fitzgerald, Ioannes Honan, Ioannes Cathan, Franciscus O'Mahony, Hilarius Conroy, Christophorus Dunlevy, Richardus Butler, Iacobus Saul, Bernardus Horumley, Richardus Synnot, Ioannes Esmond, Paulinus Synnot, Raymundus Stafford, Petrus Stafford, Didacus Cheevers, Ioseph Rochford, Eugenius O'Leman, Franciscus Fitzgerald, Antonius Musaeus, Gualterus de Wallis, Nicolaus Wogan, Dionysius O'Neilan, Philippus Flasberry, Franciscus O'Sullivan, Ieremias de Nerihiny, Thaddeus O'Caraghy, Gulielmus Hickey, Rogerius de Mara, Hugo MacKeon, Daniel Clanchy, Neilan Loughran, Antonius O'Farrel, Antonius Broder, Eugenius O'Cahn, Ioannes Ferall, Bonaventura de Burgo, Ioannes Kearney, Bernardus Connaeus.—*Ex Ordine S. Augustini:* Thaddaeus O'Connel, Augustinus Higgins, Petrus Taffe, Gulielmus Tirrey, Donatus O'Kennedy, Donatus Serenan, Fulgentius Jordan, Raymundus O'Malley, Thomas Tullis, Thomas Deir.—*Ex Ordine Carmelitano:* Thomas Aquinas a Iesu, Angelus a S. Iosepho, Petrus a Matre Dei. —*Ex Ordine Ssmae Trinitatis:* Cornelius O'Connor, Eugenius

O'Daly.—*Ex Societate Iesu:* Edmundus MacDaniell, Dominicus O'Collins, Gulielmus Boyton, Robertus Netterville, Ioannes Bath.—*Ex laicis ac nobilibus:* Gulielmus Walsh, Oliverius Plunkett, Daniel Sutton, Ioannes Sutton, Robertus Sherlock, Matthaeus Lamport, Robertus Myler, Eduardus Cheevers, Ioannes O'Lahy, Patricius Canavan, Patricius Hayes, Daniel O'Hannan, Mauritius Eustace, Robertus Fitzgerald, Gualterus Eustace, Thomas Eustace, Christophorus Eustace, Gulielmus Wogan, Gualterus Alymer, Thaddaeus Clancy, Petrus Meyler, Christophorus Roche, Michaël Fitzsimon, Patricius Browne, Thomas MacCreith, Ioannes de Burgo, Brian O'Neil, Arthurus O'Neil, Rodrigus O'Kane, Godefridus O'Kane, Alexander MacSorley, Franciscus Tailler, Hugo MacMahon, Cornelius Maguire, Donatus O'Brien, Iacobus O'Brien, Bernardus O'Brien, Daniel O'Brien, Dominicus Fanning, Daniel O'Higgin, Thomas Stritch, Ludovicus O'Ferral, Galfridus Galway, Patricius Purcell, Theobaldus de Burgo, Galfridus Baronius, Thaddaeus O'Connor Sligo, Ioannes O'Connor, Bernardus MacBriody, Felix O'Neil, Eduardus Butler.—*Ex feminis:* Eleonora Birmingham, Elisabetha Kearney, Margarita de Cashel, Brigida Darcey, Honoria de Burgo, Honoria Magan. —Quoad reliquos Dei Servos viginti tres: *Dilata et coadiuventur probationes.* Die 9 februarii 1915.

Facta postmodum de his sanctissimo Domino nostro Benedicto Papae XV per subscriptum sacrae Rituum Congregationis Secretarium relatione, Sanctitas Sua rescriptum eiusdem sacri Consilii ratum habens, propria manu signare dignata est Commissionem Introductionis Causae biscentum quinquaginta septem praefatorum Servorum Dei, die 12, eisdem mense et anno.

✠ Petrus La Fontaine, Ep. Charystien., *Secretarius.*

L. * S.

Antonius Card. Vico, *S. R. C. Pro-Praefactus.*

II.

Dubia de Collecta pro re gravi imperata

Sacrae Rituum Congregationi sequentia dubia, pro opportuna solutione nuper proposita sunt; nimirum:

Ex decreto S. R. C., n. 3365, *Clodien.* 7 augusti 1875, ad III, episcopus potest praecipere, ut collecta *pro re gravi,* si re-

vera sit *pro re gravi,* dicatur etiam in duplicibus primae classis; quaeritur:

I. Quando episcopus praescribit collectam *pro re gravi* etiam in duplicibus primae classis, collecta dicendane erit in omnibus et singulis duplicibus primae classis?

II. Si episcopus collectam *pro re gravi* simpliciter praecipiat absque ulla mentione duplicium primae classis, quibus diebus collecta omittenda erit?

Et sacra eadem Congregatio, audito specialis Commissionis suffragio, re sedulo perpensa propositis quaestionibus ita respondendum censuit:

Ad I. Affirmative, exceptis sequentibus diebus; nempe: Nativitas Domini—Epiphania Domini—Feria V in Coena Domini—Sabbatum Sanctum—Pascha Resurrectionis—Ascensio Domini—Pentecostes—Festum Ssmae Trinitatis et Festum Ssmi Corporis Christi.

Ad II. In omnibus duplicibus primae classis, in vigiliis Nativitatis Domini et Pentecostes, et in Dominica Palmarum.

Atque ita rescripsit ac servari mandavit, die 23 decembris 1914.

SCIPIO CARD. TECCHI, *Pro-Praefectus.*

L. * S.

✠ PETRUS LA FONTAINE, Ep. Charyst., *Secretarius.*

S. CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

DUBIORUM CIRCA ORDINARIORUM FACULTATEM PERMITTENDI CELEBRATIONEM MISSAE PER MODUM ACTUS.

In generali eminentissimorum ac reverendissimorum huius S. Congregationis Patrum Cardinalium Conventu die 20 mensis martii 1915 habito, sequentia dubia super Ordinariorum facultate permittendi celebrationem Missae per modum actus ("Acta Apostolicae Sedis"; *Romana et aliarum. Iurium.* Vol. IV, p. 725) proposita sunt:

I. An Ordinarii ex iustis et rationabilibus causis, servatisque de iure servandis, permittere possint per modum actus celebrationem Missae, domi, quocumque die.

II. An Ordinarii ex iustis et rationabilibus causis, servatisque de iure servandis, permittere possint per modum actus celebrationem Missae, domi, eorum favore qui domestici Ora-

torii indulto gaudent, etiam iis diebus qui in obtento indulto excepti sunt.

Et eminentissimi ac reverendissimi Patres, universis mature perpensis, respondendum censuerunt:

Ad I. Affirmative.

Ad II. Affirmative, dummodo iustae et rationabiles causae aliae sint ab eis, ob quas concessum fuit indultum Oratorii domestici.

Quae responsa Ssmus Dominus noster Benedictus PP. XV in audientia habita ab infra scripto Secretario die 22 martii 1915 rata habere et confirmare dignatus est.

Datum Romae, e Secretaria huius S. Congregationis, die 22 martii 1915.

PHILIPPUS CARD. GIUSTINI, *Praefectus.*

L. * S.

✠ ALOISIUS CAPOTOSTI, Ep. Therm., *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

DUBIA CIRCA INTERRUPTIONEM STUDIORUM.

Huic sacrae Congregationi de Religiosis propositae fuerunt quaestiones:

I. Cum haud raro contingat, ut Religiosi studentes, absque ulla ipsorum aut superiorum culpa, per plures menses studia interrumpere cogantur (ex. gr. infirmitatis, aut servitii militaris causa), quaeritur utrum huiusmodi studentes totum annum scholarem sic interruptum seu abbreviatum repetere teneantur; an a Superiore generali, accedente voti deliberativo suorum Consiliariorum, dispensari possint.

II. Utrum examen seu periculum de quo in Responso ad n. VI Declarationum sacrae Congregationis diei 7 septembris 1909 sermo est, subiri debeat etiam ab alumnis, qui aliquam disciplinam accessoriam Theologiae in scholis non excoluerint; et si affirmative, utrum hoc examen tam ab istis alumnis quam ab aliis subeundum, coincidere possit cum examine in fine anni scholaris subiri solito.

Quibus quaestionibus, in Congregatione generali diei 8 ianuarii 1915, Emi Patres responderunt:

Ad I Negative ad 1^{am} partem; affirmative ad 2^{am}, dummodo (1) interruptio seu compendium studiorum complexive

non duraverit ultra tres menses: (2) studia omissa scholis privatis suppleta fuerint; (3) et in examine constiterit, ex testimonio examinatorum seu doctrinae iudicum, alumnos disciplinas, de quibus in eorum absentia in scholis actum est, prorsus didicisse.

Ad II Examen, de quibus in Responso ad num. VI Declarationum sacrae Congregationis diei 7 sept. 1909 agitur, requiri pro qualibet disciplina omissa, sufficere tamen examen ordinarium etiam in fine anni praestitum, quod ex testimonio examinatorum seu doctrinae iudicum constare debet.

Et sanctissimus Dominus noster Benedictus XV in audientia diei 2 ianuarii 1915, infrascripto Secretario benigne concessa, has responsiones approbare et confirmare dignatus est. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria S. Congregationis de Religiosis, die 1 martii 1915.

O. CARD. CAGIANO DE AZEVEDO, *Praefectus.*

L. * S.

✠ ADULPHUS, EPISCOPUS CANOPITAN., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

DE SACERDOTIBUS NON CAPPELLANIS AD EXERCITUM PERTINENTIBUS QUOAD FACULTATEM EXCIPIENDI CONFESSIONES FIDELIUM DURANTE BELLO.

Post promulgationem decreti dati die 18 decembris 1914 de cappellanis militum quoad facultatem ad excipiendas sacramentales fidelium confessiones durante bello, propositum est huic S. Poenitentiariae sequens dubium:

"An sacerdotes qui quovis titulo ad exercitum pertineant, possint, durante bello, dum exercitum comitantur, uti facultatibus omnibus, quibus ex decreto S. Poenitentiariae dato die 18 decembris 1914 fruuntur cappellani militum?"

Eadem vero sacra Poenitentiaria, mature consideratis expositis, benigne sic annuente sanctissimo Domino nostro Benedicto Papa XV respondendum esse decrevit:

"Affirmative, dummodo sacerdotes, de quibus agitur, vel a proprio vel ab alio Ordinario confessiones fidelium excipiendi facultatem antea acceperint, quae positive revocata non fuerit."

Contrariis quibuscumque non obstantibus.

Datum Romae, in sacra Poenitentiaria, die 11 martii 1915.

S. CARD. VANNUTELLI, *Maior Poenit.*

L. * S.

I. PALICA, *S. P. Secretarius.*

S. CONGREGATIO CONSISTORIALIS.

DECRETUM DE VETITIS NOBILITATIS FAMILIARIS TITULIS ET SIGNIS IN EPISCOPORUM INSCRIPTIONIBUS ET ARMIS.

Apostolica constitutione, cuius initium *Militantis Ecclesiae* die 19 decembris 1644 data, Summus Pontifex Innocentius X mandavit ut " omnes S. R. E. Cardinales, ad unitatem et aequalitatem ordinis construendam, iubeant e propriis sigillis et insignibus quibuscumque, vulgo *armis* nuncupatis, amoveri coronas, signa ac omnes notas saeculares, praeter eas quibus intra scutum armorum eorum familiae tamquam de essentia et integritate eorumdem armorum utuntur, et ut in posterum ab illorum usu abstineant ". Ad unam vero eamdemque rationem hac in re etiam quoad Episcopos inducendam Ssmus D. N. Benedictus Papa XV legem, quae supra relata est, ad eos extendendam opportunum censuit. Quapropter Sanctitas Sua hoc edi iussit consistoriale decretum, quo Patriarchae, Archiepiscopi et Episcopi omnes tam residentiales quam titulares in posterum in suis sigillis et insignibus seu armis, itemque in edictorum inscriptionibus, titulos nobiliares, coronas, signa aliasque notas saeculares, quae nobilitatem propriae familiae vel gentis ostendant, addere penitus prohibentur, nisi forte dignitas aliqua saecularis ipsi episcopali aut archiepiscopali sedi sit adnexa; aut nisi agatur de ordine equestri S. Ioannis Hierosolymitani aut Ssmi Sepulchri. Contrariis non obstantibus quibusvis.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 15 ianuarii 1915.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius.*

L. * S.

✠ FR. THOMAS BOGGIANI, *Adsessor.*

S. CONGREGATIO INDICIS.

I.

DECRETUM.

Feria II, die 12 aprilis 1915.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Benedicto Papa XV sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni as permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 12 aprilis 1915, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

CYRILLOS MAGAIRE, *La Constitution divine de l'Eglise.* Genève, 1913.

PHILIPP FUNK, *Von der Kirche des Geistes.* Religiöse Essays in Sinne eines modernen Katholizismus. München, 1913.

ALPHONSE SALTZMANN, *Les remèdes divins pour l'âme et le corps.* Paris-Bruxelles, 1912.

PIERRE DE COULEVAIN, *Le roman merveilleux.* Paris, s. a.

Itaque nemo, cuiuscumque gradus et conditionis, praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Benedicto Papae XV per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 14 aprilis 1915.

FR. CARD. DELLA VOLPE, *Praefectus.*

L. * S.

THOMAS ESSER, O.P., *Secretarius.*

II.

Damianus Avancini et Theodorus Wacker decreto huius S. Congregationis, quo quidam eorum libri prohibiti sunt, se subiecerunt.

In quorum fidem, etc.

THOMAS ESSER, O.P., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of Pope Benedict XV on the Roman Academy of St. Thomas Aquinas, established for the study of philosophy according to the principles of the Angelic Doctor.

S. CONGREGATION OF STUDIES publishes the new statutes for the government of the Academy of St. Thomas, referred to above.

S. CONGREGATION OF THE COUNCIL solves three doubts about the obligation and application of the "Missa pro populo" on certain days.

S. CONGREGATION OF RITES (1) announces the decree of beatification of the Servants of God—Dermot O'Hurley, Archbishop of Cashel, Cornelius O'Devany, O.S.F., Bishop of Down and Connor, Terence A. O'Brien, O.P., and 254 companions; (2) answers two questions regarding the saying, on doubles of the first class, of a collect ordered *pro re gravi*.

S. CONGREGATION ON THE DISCIPLINE OF THE SACRAMENTS decides two points in reference to a bishop's faculty to permit the celebration of Mass "per modum actus", in a private residence.

S. CONGREGATION OF RELIGIOUS discusses two difficulties that have arisen concerning the curtailment of studies and examinations.

S. PENITENTIARY APOSTOLIC decides that priests who are attached to the army in any capacity whatsoever, in hearing confessions, during the war, enjoy all the faculties of military chaplains, provided the priests in question are empowered to hear confessions.

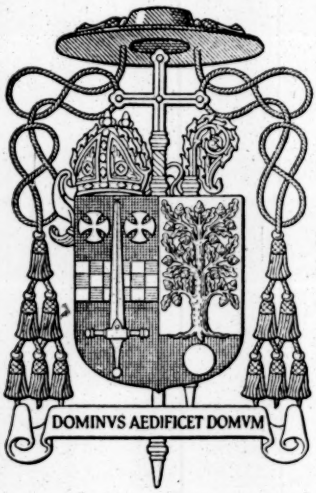
S. CONGREGATION OF CONSISTORY issues a decree prohibiting titles and devices of family nobility in the inscriptions and coats of arms of bishops (see below, p. 82).

S. CONGREGATION OF INDEX gives the titles of four prohibited books and announces the submission of two authors whose books were recently censured.

SOME RECENT EPISCOPAL ARMS.

I. Arms of the Bishop of Pittsburgh.

Impaled.[1] Dexter: Sable, a fess chequy argent and azure, in chief two crosses-pattées-arrondies or, over all in pale a sword, hilt in base, of the last (See of Pittsburgh). Sinister: Argent, an oak tree proper from a champagne sable, beneath it in base a plate (Canevin). The arms of the See are based upon those of the Pitt family, which are: "Sable, a fess chequy argent and azure, between three bezants". It is interesting to analyze these Pitt arms, granted to a Chancellor of the Exchequer. The sable field is the color of a pit; the fess chequy represents a counting-board, the blazon itself echoing



THE BISHOP OF PITTSBURGH (CANEVIN).

"exchequer"; the three bezants represent the gold coins of the treasury. My first care in modifying these arms for the diocese, was to remove the coins (rendering them to Caesar!) and to replace the upper two by gold crosses of a form that should resemble the original bezants as far as possible. The place of the third, in base, was supplied by the cross-hilt of a

[1] "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat of arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

sword which I now placed "over all", in honor of the dedication of the Cathedral Church to Saint Paul. On his family coat, which was simply "Argent, an oak tree proper", the Bishop wished to indicate that he was born a native of Pennsylvania. I therefore made the oak tree spring from a champagne sable, charged with a plate (silver disc), this being an abbreviation of the chief feature of the arms of William Penn which long had the force in Pennsylvania of territorial arms.

II. ARMS OF THE BISHOP OF SAINT CLOUD.

Impaled. Dexter: France ancient, thereon a chalice argent, the bowl charged with a cross-ancrée sable (See of Saint Cloud). Sinister: Azure, a rose-bush with three flowers, 1 and 2, or (Busch). Saint Cloud (Clodoaldus) was the grandson of Clovis, the first Christian King of France, and son of

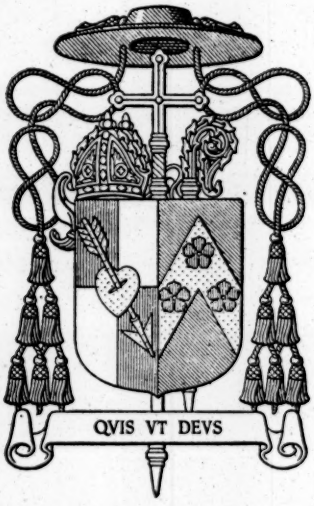
THE BISHOP OF SAINT CLOUD (BUSCH).

Clodomir, King of Orleans. This, of course, was in pre-heraldic times. But the medieval heralds delighted in assigning to the early worthies apocryphal, retroactive arms, and to Clovis and Clodomir alike they naturally assigned [2] the shield called "France ancient" (azure, semé of fleurs-de-lis or), although this shield makes its authentic appearance in history at a far later date. Now these apocryphal arms, despite their

[2] Cf. *Promptuaire Armorial.* Par Jean Boisseau. Paris, 1647.

lack of historical value as such, have always received an acceptance simply as an heraldic convention. Therefore when, as in this case, valuable hagiological associations have accrued to these heraldic symbols, it would be pedantic to abandon them, all heraldry being a "convention", on extra-heraldic ground. I have therefore had no hesitation in retaining for Saint Cloud the arms assigned to his father and to his grandfather. But in order that this coat might not be confused with the similar arms of Saint Louis of France and Saint Louis of Toulouse, I have added to it a silver chalice, indicating Saint Cloud's priesthood. And as tradition clothes him in the habit of Saint Benedict, I have marked the chalice with the peculiar cross of Saint Benedict, which was itself always black on silver. It should be noted that I am not, after all, inventing arms for Saint Cloud himself, but for the diocese which takes its name from him. As for the Bishop's personal impalement, that has been already discussed in these pages, before his translation from the See of Lead.[3]

III. Arms of the Bishop of Saint Augustine.



THE BISHOP OF SAINT AUGUSTINE (CURLEY).

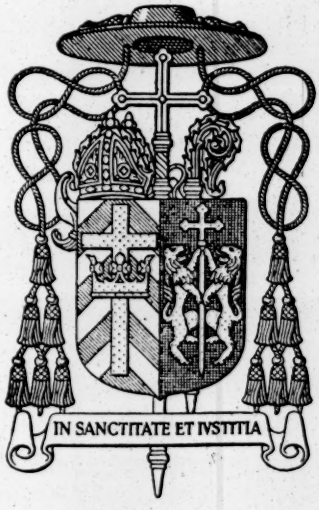
Impaled. Dexter: Quarterly gules and argent, over all a heart in fess point transfixed with an arrow bendways or (See

[3] Eccl. Review, July, 1913, p. 90.

of Saint Augustine). Sinister: Vert, on a chevron or three cinqfoils pierced gules (Curley). The field of the diocesan impalement is quartered of red and silver in memory of the quartered coats of Castile and Leon (the fields of which are respectively of these tinctures) which comprised the royal Spanish arms so long paramount in the See city. On this field, just as in the case of the arms of Helena, have been placed the heraldic attributes of the Saint. The sinister impalement is the undifferenced family coat of the Ordinary.

IV. Arms of the Bishop of Helena.

Impaled. Dexter: Chevronny of eight argent and vert, over all a long cross enfiling in fess an open crown or (See of



THE BISHOP OF HELENA (CARROLL).

Helena). Sinister: Sable, two lions combatant supporting a cross-staff or (Carroll). The field of the diocesan impalement with its alternating chevrons of silver and green, represents in the abstract terms of heraldry the mountains of "Montana".[4] On this have been placed the heraldic attributes of Saint Hel-

[4] Cf. Eccl. Review, July, 1913, pp. 90-91.

ena, the Cross and her own regal crown. On the original family coat of the Carrolls the lions hold up a sword: as an appropriate "difference",[5] this has been changed to the processional cross of a bishop.

PIERRE DE CHAIGNON LA ROSE.

A DECREE ON ECCLESIASTICAL HERALDRY.

SACRED CONSISTORIAL CONGREGATION.

PROHIBITED TITLES AND DEVICES OF FAMILY NOBILITY IN THE INSCRIPTIONS AND COATS OF ARMS OF BISHOPS.

By an Apostolic Constitution which begins "Militantis Ecclesiae", dated 19 December, 1644, the Sovereign Pontiff Innocent X ordered that "all the Cardinals of the Holy Roman Church, in order to establish uniformity and equality in their order, should remove from their personal seals and insignia, commonly called *coats of arms,* any secular coronets, devices and distinctive marks, except those found on the shield of the coat of arms of their family as the essential and integral parts of the same, and to abstain in future from their use".

Now, in order to introduce uniformity in this matter also with regard to Bishops, Our Most Holy Lord, Pope Benedict XV, has thought it advisable to extend to them the law just mentioned. Hence His Holiness has ordered the present Consistorial Decree to be published, by which all Patriarchs, Archbishops and Bishops, residential as well as titular, are strictly forbidden to add, in future, in their seals and insignia or coats of arms, as also in the headings of their ordinances, any secular titles of nobility, coronets, devices, and other distinctive marks, which would show the nobility of their own family or nation, unless some secular dignity should happen to be annexed to the episcopal or archiepiscopal see itself, or it be question of the orders of Knights of St. John of Jerusalem (Malta) or of the Holy Sepulchre.

This decree, officially promulgated in a recent issue of the *Acta Apostolicae Sedis,* 20 April, 1915, will not much affect, if at all, our hierarchy of the United States. It confirms, however, what was published in THE ECCLESIASTICAL REVIEW, in 1909 and 1910, for instance, about Bishops retaining their family coat of arms; as to the few peculiarities sanctioned by

[5] Cf. ECCL. REVIEW, October, 1913, p. 490.

the decree, like any secular dignity annexed to an episcopal or archiepiscopal see, the allusion probably is to a practice established in some nations where all the archbishops are by right Senators of the State, etc.; thus, former Apostolic Delegate Cardinal Falconio showed the cross of Malta in his arms, and the late Bishop Thos. Burke, of Albany, who, instead of showing below the escutcheon his cross of Knight of the Holy Sepulchre, made it the centrepiece of the shield or escutcheon itself. We leave to more learned ones the question whether a Bishop who has been made an Assistant at the Pontifical Throne and Roman Count, be entitled to place a count's coronet over his escutcheon, as it is shown on the centennial medal of Archbishop O'Connell, of Boston, now Cardinal. Let us only remark that a Cardinal, usually the Secretary of State, is the Supreme Master of the Order of Malta in the Pope's name, and that the Patriarch of Jerusalem is empowered to bestow the cross of the Holy Sepulchre.

DISMEMBERMENT OF CANONICAL AND MISSIONARY PARISHES.

In the *Acta Apostolicae Sedis* (8 February, 1915, pp. 73-83), there is a case of dismemberment of a parish which furnishes criteria of law applied to the modern division and establishment of parishes.

The case was referred to the Rota by rescript of the Holy See dated 27 April, 1912. Finding the matter within its competency, the Rota in its lucid solution rendered signal service to episcopal curias by establishing a definite norm of organizing new parishes under perplexing circumstances. The Rota distinguishes parishes strictly (or canonically) erected, from quasi (or missionary) parishes, "quae sunt potius ad instar paroeciarum". The distinction is made because there is a special ruling, to be held apart, in either case.

As the case here decided was referred to the Holy See by the Apostolic Delegate of Canada, 18 January, 1912, it may be taken as a precedent for the United States as well as for Canada, both countries being no longer under the jurisdiction of the Propaganda.

The Rota does not define in this instance what parishes are canonical in Canada or in any other country; it simply ap-

plies criteria of law peculiar to dismemberment of canonical and missionary parishes.

To justify the division of a canonical parish and the establishment of a new one it quotes the law of Trent (Sess. 21, c. 4, De Rel.). Trent requires a legitimate cause—distance, difficulty of travel. But the Rota adds that changed conditions and habits of the people, increased danger of perversion, particularly the good of the faithful, afford readier causes for dismemberment of a parish. The bishop, however, in jurisdiction must take counsel with his chapter; cite and hear the rector of the parish to be divided, and others affected by the dismemberment. It is necessary to consult with his chapter, under pain of nullity of the act; consultation with the rector and others concerned may be omitted if unreasonable opposition is foreseen. The Rota remarks that dismemberment is not to be obviated by adding to the number of assistant clergy or by chapels of ease. Pastors and new parishes are preferred and more in keeping with modern demands in canonical territory.

To justify the division of missionary or quasi-parishes, "quae non sunt verae paroeciae sed habentur ad instar seu quasi paroeciae," the Rota applies a special ruling of the Constitution *Romanos Pontifices* of the year 1887 which, by a decree of the S. Congregation of Council, 14 March, 1911, was extended to the whole of Canada. That ruling will, no doubt, be applied to all similar cases in the United States, since it does not restrict but grants a privilege. In that document it is clearly stated that dismemberment of quasi-parishes is not to proceed in accordance with the rulings for canonical parishes, for the simple reason that these limit freedom of action. The Rota adopts the regulations of the Westminster Provincial Council for dismemberment of missionary or quasi-parishes. They place the burden of establishing new parishes on the bishops. The bishop can establish a new parish whenever the good of the faithful requires it. He should indeed take counsel with his chapter, or failing that, with the diocesan consultors, according to a laudable custom, and likewise confer with the rector of the parish to be dismembered.

The difference then of causes for dividing canonical and non-canonical parishes is not so much a question of method as of

rule. Canonical parishes are to be dismembered in accordance with the form prescribed by Trent, as above, modified indeed by modern conditions. Distance and difficulty of travel to receive the Sacraments are the main causes with respect to the people; and with respect to the priests in charge of souls, pastors are preferred to assistants. New parishes and actual pastors meet modern conditions. Further, for proper legal procedure, though not under pain of nullity of action, rectors of canonical parishes should be consulted before their parishes are curtailed, and others who may be affected; though the latter may be more easily passed over. Finally, the income of a canonical rector, being a benefice in character, cannot be jeopardized or lessened by the division: " rectori matricis semper remanere debet sufficiens congrua pro ejusdem sustentatione". Quasi-parishes are to be dismembered in accordance with the Constitution *Romanos Pontifices,* as noted above. Causes and form described in the Provincial Council of Westminster are rather a guide than a legal method in the process of erection of new quasi-parishes. The bishop, not the rector of the parish, much less the people, is the judge of the need of a new parish. He should consult his chapter or diocesan consultors indeed, and according to a laudable custom confer with the rector of the parish to be dismembered. He may pass over the latter if he reasonably fears serious prejudicial objections. There is no prescribed juridical process. The bishop should provide becoming maintenance, in whatever manner he sees fit, since in quasi-parishes " rector alitur ex fidelium oblationibus, quae natura sua sunt variabiles " (p. 81). Natural equity suggests that each parish, the new and the old, assume its proportionate financial obligation in accordance with the benefits each derives from dismemberment, according to the adage: whoso derives a benefit must proportionately bear the burden; whoso derives no benefit need bear no burden.

The accusation of nationalism against the Ordinary by the plaintiff in the case is dismissed by the Rota, since the bishop endeavors to provide priests who know the language of the people well enough at least to hear their confession. The Rota corrects a faulty request of the bishop, namely, that the rector of the new parish permit persons who desire it, to continue their membership in the old parish, by reminding him

of the canons of the Council of Trent, which insists on *one pastor in authority within the boundaries of a parish.* In conclusion, the Rota repeats: "Iterum est insinuandum quod in casu non agitur de vera paroecia, sed de simplici missione".

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ΠΡΩΤΟΣ

in Matt. 26: 17, Mk. 14: 12 and Lk. 2: 2.

Matt. 26: 17: *τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταί κτλ.*
Mk. 14: 12: *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν κτλ.*
Luke 2: 2: *αὐτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος κτλ.*

The difficulties to which these several texts give rise are classic and need not here be rehearsed at length. The passage in St. Luke has reference to the census which brought Mary and Joseph to Bethlehem; the other two have bearing on the chronology of the Passion. They are brought together here because in each of them the use of the word **πρῶτος** is, not only the cause of the difficulty, but the key, we believe, to its solution as well.

Beginning with the Old Latin and the Old Syriac, all renderings of Luke, 2: 2: "This enrolling was first made by Cyrinus . . .", suppose on the part of the Evangelist a gross ignorance of history, and set him up not only against St. Matthew, but also against himself. P. Sulpicius Quirinius was twice honored as *Legatus Augusti pro praetore Syriae*, first after Varus, hence some months after the death of Herod the Great (B. C. 4), until B. C. 1, and again upon the removal of Archelaus (6 A. D.). It was during this second tenure of office that Quirinius made the census of the newly created province of Judaea (6–7 A. D.); nowhere is mention made of a census having been taken during his first legation. Shall we understand St. Luke to hold that Jesus was born during the census made in 6–7 A. D.? What becomes then of the emphatic statements of St. Matthew dating the birth of the Saviour in the days of Herod (2: 1), perhaps even two or three years before the tyrant's death (2: 16 ff.)? Nay more, what becomes of

St. Luke's own statements? He intimates that Jesus was born some six months after John the Baptist (1 : 36), and although he does not explicitly date the latter's birth, still he places the scene of the announcement to Zachary during the reign of Herod (1 : 5). Moreover, if Jesus was born in 6–7 A. D., how could he have been "about the age of thirty years" (3 : 23) "the fifteenth year of the reign of Tiberius Caesar" (3 : 1), that is, in 28–29 A. D.? Truly very soon did St. Luke deviate from the beautiful program stated in his preface!

Equally disconcerting is the case of St. Matthew and St. Mark, if in the above cited passages they say that "on the first day of the Unleavened Bread when they sacrifice the Pasch, the disciples say to him . . .". Now the first day of the Unleavened Bread is properly Nisan 15.[1] True, St. Mark, by adding the clause: "when they sacrificed the Pasch"—which is not found in St. Matthew—seems evidently to regard the expression "the Unleavened Bread" as designating rather broadly the whole of the Passover festivities, which began with the immolation of the lambs on Nisan 14. But even when St. Mark is thus understood grave difficulties confront us, for not only are St. Matthew and St. Mark pitted against St. John who clearly dates the last Supper on Nisan 13, but they are made to vouch for an incredible and impossible supposition, namely, the total disregard by the Jews of the rest enjoined by Law (Exod. 12 : 16 and parall.) on Nisan 15.

I know how commentators who abide by what is called the chronology of the Synoptic Gospels try to grapple with the many obstacles wherewith their path is strewn; still I must confess all their efforts leave me unconvinced; their arguments appear to me as so many more or less clever subtleties and I cannot become reconciled to the notion that, whereas St. John is so clear, the other Evangelists would introduce their readers into all the intricacies of the *Qiddush* or of Hillel's casuistry. Furthermore, the text of the three passages under our con-

[1] Chwolson, *Das Letzte Passamal Christi und der Tag seines Todes*, 1908, seems to have well established the fact that no Jewish writer calls Nisan 14 "the first day of the Unleavened Bread."

sideration is, on the whole, fairly ascertained, and we are not free to cast serious doubt upon any of them (as does Loisy on Luke, 2:2[2]), nor to regard any of them as "certainly corrupt" (as Allen affirms of Mark, 14:12[3]); nowhere, finally, do our evangelical records display such a hopeless ignorance of history as to warrant the slurs cast upon them by certain modern commentators. Rather than to harbor such unsupported views, were it not better to own candidly that we have here a puzzle, and to confess humbly that thus far we miss the key thereto?

But do we really miss the key? Old Greek commentators did not manifest the least hesitation about our texts. On Matt. 26:17, Euthymius wrote: *πρώτην δὲ τῶν ἀζύμων τὴν πρὸ τοῦ πάσχα φάσιν ἡμέραν, τὴν τρισκαιδεκάτην μὲν τοῦ μηνὸς, πέμπτην δὲ τῆς ἑβδομάδος*[4]; on Mk. 14:12, St John Chrysostom: *πρώτην τῶν ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν*[5]; Victor of Antioch repeats this interpretation in his *Catena: πρώτην ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν* and he adds the words of another commentator to the same effect: *πρὸ μιᾶς τῶν ἀζυμων*[6]; Theophylactus gives the same explanation: *πρώτην τῶν ἀζύμων, τὴν πρὸ τῶν ἀζύμων φήσιν ἡμέραν ὡς πρὸ τῆς ἑσπέρας οὖσαν καθ'ἣν ἑσπέραν ἤσθιον τὰ ἄζυμα*[7]; and again on Luke, 2:2, the same writer remarks: *τουτέστι πρότερα ἡγεμονεύοντος ἤ γουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος.* For the Greek Fathers, therefore, the words: *πρώτη ἡμέρα τινός*, may mean "the day *before*" some occurrence or event.

That this usage, though at first sight somewhat strange, is perfectly grammatical, and by no means unknown in classical Greek, Fr. M. J. Lagrange, O.P., has abundantly proved in his Commentary on St. Mark,[8] and more fully in an article entitled "Où en est la question du recensement de Quirinius?" published in the *Revue Biblique*.[9] He first cites the authority of

[2] *Evang. Syn.* 1,346.

[3] *St. Matthew*, Intern. Crit. Comment., pp. 269-273.

[4] Migne, *P. G.*,, cxxix, 652.

[5] *P. G.*, lviii, 729.

[6] p. 420.

[7] *P. G.*, cxxiii, 440-441.

[8] Paris, 1911, pp. 330 foll.

[9] Jan. 1911, pp. 60-84.

Didot's *Thesaurus*: "πρῶτος non raro dicitur ubi πρότερος locum habebat . . . hinc ut πρότερος cum genitivo construitur." It will not be without interest to compare the foregoing statement with the view of the more familiar Greek-English Lexicon of H. G. Liddell and R. Scott: "πρῶτος is sometimes used where we should expect πρότερος: Αἰνείας δὲ πρῶτος ἀκόντισεν, Il. xiii, 502; cf. xviii, 92. In late Greek it is even followed by a genitive: οἱ πρῶτοί μου ταῦτα ἀνιχνεύσαντες, Aelian., N. A. VIII, 12; ἀλόχου πρῶτος, *before* his wife, Epigr. Gr. ccccxxiii, 2; γεννήτορα πρῶτον μητέρος εἰς ἀΐδην πέμψει, Manetho, 1,329; IV, 404." Other examples from various sources have been brought to corroborate this evidence: τοὺς φρύγας πρώτους εἶναι ἑωυτῶν, Herod. II, 2 according to reliable manuscripts: κἂν ἡ βραχεῖα πρώτη τεθῇ τῶν μακρῶν, Dionys. Halic. *De comp. verb.* 17; πρῶτον γεννηθέντα τῆς δάφνης, Schol. Euripid. *Hecub.* 454: πρῶτος λέγειν Ἐτεοκλέους, id. *Phoenic.* 468; πρῶτος ὁ Μαρικᾶς (Aristophanes's play of that name) ἐδιδάχθη τῶν Νεφελῶν (another play), Schol. Aristoph. *Nub.* 552; ἀπογράφεσθαι τῶι πρώτωι ἔτει ἢ ὧι τὸ κούρεον ἄγει, Regulat. of the Athenian Phratria of the Demotionides, 1. 117 (ab. 350 B. C.). This construction of πρῶτος with the meaning of "before" is not a peculiarity of classical Greek; it was used likewise in the κοινή, as a papyrus of the second-third century A. D. bears witness: σου πρῶτός εἰμι (Moulton, Grammar, p. 79),—an instance which naturally recalls to the mind John 1: 15 and 30: ὅτι πρῶτός μου ἦν, and 15: 18: γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

Strange as it may seem at first sight, this construction and meaning of πρῶτος will not appear particularly irregular, when we remember that both πρῶτον and τὸ πρῶτον were given the same meaning (John, 19: 39), as all Greek dictionaries point out, and when we recall the many passages in which πρῶτος itself obviously stands for "past," "of yore," "of long ago." Here we cite almost at random: II Kings, 20: 18: λόγον ἐλάλησαν ἐν πρώτοις λέγοντες . . .; Job, 8: 8: ἐπερώτησον γὰρ γενέαν πρώτην; Eccl. 1: 11: οὐκ ἔστιν μνήμη τοῖς πρώτοις; 1 Mac. 3: 29: τοῦ ἆραι τὰ νόμιμα ἃ ἦσαν ἀφ' ἡμέρων τῶν πρώτων. Stranger by far, though still explicable, unless we accuse the Greek interpreter of misunderstanding a text the meaning of which was obvious, is the use of πρῶτα for

τὰ ἔμπροσθεν (Philip, 3 : 14) in Job, 23 : 8, to designate the east, that is the region lying *before* (locally) one who is orienting himself.

It seems therefore well established that πρῶτος is occasionally used by Greek writers instead of πρότερος (πρότερος is never found in St. Luke), and by them treated as a comparative; consequently, τῇ πρώτῃ [ἡμέρᾳ] τῶν ἀζύμων may signify "the day *before* the Unleavened Bread." Still Fr. J. Knabenbauer rejects this interpretation as ungrammatical: "*Admitti nequit . . .; necessario esset ponendum* τῇ πρώτῃ τῆς τῶν ἀζύμων"[10]. But Fr. Knabenbauer's objection is groundless, for the genius of Greek language is such that, after a comparative has been used it is permissible to suppress the positive term, and to replace it merely by its object. The following instances from the Gospels (many might be adduced from classical authors) are to the point: ἐὰν μὴ περισσεύῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ φαρισαίων, Matt. 5 : 20; ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, John, 5 : 36. From the grammatical standpoint, therefore, there can be no objection against our translating Matt. 26 : 17 and Mk. 14 : 12 : "the day *before* the Unleavened Bread," and Luke, 2 : 2 : "this census took place *before* Quirinius was governor of Syria."

What grammar points out as a possible reading of these several texts, that our knowledge of the Evangelists suggests, and the near and remote contexts exact, as the only acceptable rendering. For even granting that the construction adopted here by the Evangelists lacks clearness, is it not preferable to suppose they employed a somewhat ambiguous mode of expression (which may have been prompted them by the Aramaic), rather than to accuse them of historical ignorance such as nowhere else appears in their writings, and of such glaring contradiction both with themselves and with other evangelical writers as would be rightly deemed inexcusable in the most careless authors?

Read as we contend it should be read, Luke 2 : 2 will be best

[10] Cursus S.S., Comm. in Ev. Matth., t. II, p. 411.

understood if it is remembered that the census taken by P. Sulpicius Quirinius in 6–7 A. D. had left such a lasting impression upon the minds of the Jews (cf. Acts 5 : 37) as to cause the date thereof to be memorable. St. Luke's words, therefore, are tantamount to an implicit warning: "Now the census I am speaking of *is not* the one made while Quirinius was governor of Syria; but it is one which took place *before* Quirinius was appointed to the governorship." For, as Fr. Lagrange pointedly remarks, the emphasis of the sentence is precisely on the word πρώτη.

Read as we contend they should be read, Matt. 26: 17 and Mk. 14: 12 cease to be in contradiction with St. John's clear intimation that the Last Supper took place on Nisan 13 (the date being understood, of course, according to our mode of reckoning time, from midnight to midnight). Against this view Fr. Knabenbauer cites the clause in St. Mark: ὅτε τὸ πάσχα ἔθυον, as if the Evangelist would signify by these words that on the very day of the immolation of the paschal lambs the disciples asked Jesus the question recorded. But such is not the meaning of the sacred writer; the clause ὅτε τὸ πάσχα ἔθυον, which, by the way, should not be taken to refer to the actual sacrificing of the lambs, but to the law, and is equivalent to [ἐν][11] ᾗ ἔδει θύεσθαι τὸ πάσχα (Luke, 22 : 7), is evidently in apposition to and explanatory of the foregoing words: τῇ ἡμέρᾳ τῶν ἀζύμων, and the whole verse should be rendered: "now on the day before that of the Unleavened Bread—the latter being the day set for the sacrificing of the paschal lambs—the disciples. . . ."

Neither does St Luke, 22 : 7, contradict, as is sometimes asserted, the view advocated here, and authorize the dating of the Last Supper on Nisan 14. His words ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, do not mean; "the day of the Unleavened Bread was come," but a better rendering would be: "was coming," "was at hand" (on this use of aor., comp. οἰκοδομήθη, John, 2 : 20, "has been in the building").

Of course, I am aware that, unless we are ready to engage in

[11] Not supported by the best manuscripts.

a hopeless tangle of improbabilities, the logical consequence of the exegesis here advocated is that the Last Supper was not a Jewish Passover, which seems to conflict with the well known words of our Lord recorded by St. Luke, 22: 15: "Greatly have I desired to eat this Pasch with you." But this is another question which, however closely connected it may be with that of the date of the Last Supper, is nevertheless quite distinct from the latter; and without entering upon the exegesis of these words of St Luke, I am perfectly confident they can be explained agreeably to the view propounded here as to the date of the Last Supper according to the Synoptic Gospels.

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TWILIGHT SLEEP.

In the REVIEW for May the Rev. Stephen M. Donovan, O.F.M., discussed the ethics of the Twilight Sleep method of eutocia, and he held, "There is no doubt that much is to be said in favor of Twilight Sleep, no matter from what point of view we may consider it". In my opinion very little can be said in favor of the twilight sleep method, no matter from what point of view, except the commercial, we may consider it; and this is the opinion of the leading obstetricians of America and Germany. It is unscientific and undoubtedly immoral.

The method is now old, as antiquity goes in medicine—it was devised in 1902. In 1903, that is, twelve years ago, it was tried, found wanting, and rejected in the Universities of Berlin, Vienna, Munich, Heidelberg, Harvard, Pennsylvania, Johns Hopkins, and in the Northwestern University of Chicago. Krönig and Gauss took it down from the attic recently, and gave data to a number of female agitators in America, who advertised these two worthies to their hearts' content (and with Krönig's consent, as the editor of *McClure's Magazine* acknowledged to Dr. Tracy of Philadelphia), and the scandal of the entire medical profession. Since then twilight sleep has become a fad, especially with ladies that have no babies of their own, but who like to descant on "sociological problems". Krönig came here in November, 1913, to read

a paper on a gynæcological subject before two American medical societies, one of which was the Clinical Congress of Surgeons of North America, and he took advantage of the courtesy of these societies to exploit the proprietary drug narcophin, which he uses in his business. He was soundly and justly scored by the *Journal of the American Medical Association* and the *American Journal of Obstetrics* as "an unethical foreigner".

In the description of the method given in the May number of this REVIEW there are some technical errors. It is not true that "with the sole exception of Krönig's method all others have been abandoned as both worthless and dangerous". The central fact of the treatment is the use of morphine intensified with scopolamine, not the reverse; and this is not Krönig's or Gauss's invention at all. The only real difference between the practice of the different men who are now using the method is in the quantity of morphine given to the patient. They all inject practically the same quantity of scopolamine; and some pay attention to the memory test, while others, like Polak of Brooklyn, do not bother with that test. Scopolamine, by the way, is supposed *not* to be "derived from the henbane plant", as Father Donovan says it is. Druggists commonly substitute hyoscine, which is derived from the henbane (*hyoscyamus niger*) for scopolamine, derived from *scopolia Carniolica*. This substitution is not important, despite the protests of Polak and others, because the drugs are identical chemically and physiologically as far as we know at present. A physician can not tell whether he has one or the other product unless he follows the process of manufacture from the plant to the finished alkaloid.

Morphine, which is used to prevent pain, is the chief drug in the twilight sleep method, and it is greatly intensified in action by the presence of scopolamine. When, however, morphine with scopolamine is given to a pregnant woman hypodermically, they are at once carried by the blood to the foetus. Children for years after birth all withstand the action of morphine badly, and a foetus in the womb is readily overwhelmed by it. Just in this fact lies the chief moral crux in the use of the twilight sleep method of obstetrical delivery. If constant watch is not kept at the bedside day and night by a skilled

obstetrician, the baby is liable to be killed, and very many babies have been killed despite this watch. Gauss alone "lost" five while adjusting his morphine dosage.

Dr. Charles M. Green, professor of obstetrics in Harvard University, tried the treatment in 1903, when the method was as perfect (or imperfect) as it is now, and he abandoned it, "because it has apparently been the cause, occasionally, of foetal asphyxia; secondly, because the effect of the drug on the mother is often uncertain—unless used with great care, it may cause unfavorable or dangerous results".

Dr. J. Whitridge Williams, professor of obstetrics in Johns Hopkins University, tried it in two series of cases in 1903, and rejected it because the results were unsatisfactory; "nor did they in any way approach the claims made for the treatment".

Dr. Burton Cooke Hirst, professor of obstetrics in the University of Pennsylvania, tried it in 1903 and twice since, in 300 cases in all, and he too rejected it because of "the fake element, which is a large part of the treatment", and because "any effective dose of morphine is too dangerous".

Dr. Joseph De Lee, professor of obstetrics in the Northwestern University, Chicago, and the author of a book on obstetrics which is the present standard in English, tried the method in 1903 and set it aside. In 1913 he studied ten cases at Krönig's clinic in Freiburg and the impressions he received were, as he said, "decidedly unfavorable to the method of Twilight Sleep". He describes the ten cases, and the complete failure is so obvious as to be a scandal.

Dr. Joseph Baer,[1] reported sixty cases of the morphine-scopolamine treatment at the Michael Reese Maternity Hospital in Chicago. He had his patients in specially constructed rooms, with picked nurses and obstetricians in attendance. Of the sixty cases only *one* woman did not suffer the pain for which the treatment was devised. He used the Freiburg dosage. The labor was lengthened by seven hours over the time required in untreated cases. Thirty-two of the women had an unslakable thirst from the scopolamine all through the labor. Thirty-seven had headache, and in some this headache was severe and lasted for several days after delivery.

[1] *Journal of the American Medical Association*, 22 May, 1915.

There were seven postpartum hemorrhages, but in sixty untreated normal delivery cases there was only one hemorrhage. Eighteen women were constantly restless, thus preventing the proper observation of themselves and the babies; nine were delirious; six were so delirious they had to be wrapped in restraining sheets; one had to be shackled for four days after she had overpowered a nurse in an effort to jump out of a window. It took three attendants to put her into a strait jacket. Chandler of Philadelphia saw a woman in a like delirium who was shackled only after six attendants together held her down. Two physicians in a Chicago maternity hospital were severely beaten by delirious women. One of Baer's patients was killed and her baby with her. Thirteen of the children did not breathe at delivery; six were asphytic, and two relapsed into asphyxia after resuscitation.

This is only part of his experience, which may not be printed in full except in a medical journal, and it is no wonder there were twenty-five malpractice suits pending in one German city last July as an outcome of the twilight sleep craze.

We know that the men who claim they have complete successes in the treatment can not possibly be telling the full truth; they have peculiar standards of perfection. Baer's amazing recital was of a series wherein the smallest dose of morphine was used, yet others who *say* they had no difficulty use twice as much morphine as he did. Baer is as skilful as they are, and his circumstances were perfect.

If a physician injects enough morphine and scopolamine to get a twilight sleep, he risks the life of the mother somewhat, and the life of the child gravely. Fonyo [2] reported two fatal poisonings by the morphine-scopolamine method as used in surgery. Both were operations for the delivery of women by laparotomy, and in each case the centres of respiration were overwhelmed. In each of these operations only 1/100 of a grain of scopolamine and ⅓ of a grain of morphine had been used, but chloroform was administered later. Robinson recently reported a fatal poisoning of a negress by scopolamine, and Chandler of Philadelphia two more where 1/33 of a grain

[2] *Zentralblatt f. Gynäkologie,* Leipsig, 19 September, 1914.

of scopolamine had been used. One-ninetieth of a grain given hypodermically has caused severe toxic disturbance which lasted for twenty-eight hours; and Root[3] told of a case where 1/300 of a grain given by mouth poisoned violently.

The risks are taken in an attempt (which fails as often as it succeeds) to ease a perfectly natural and physiological pain, which is forgotten an hour after delivery in untreated cases. If a light dose of morphine and scopolamine is administered the effect is not obtained, or at least not so readily and effectively as it is by using nitrous oxide, ether, or chloroform, which are not dangerous when employed to the obstetrical degree. If you begin early in the labor of a multipara with the morphine and scopolamine the labor is stopped by the drugs very commonly, and sometimes for thirty-six hours; if you begin after the pains are well developed in a multipara the baby will be born as a rule before the drugs have effect at all.

The twilight-sleep method, then, when it is not foolish and unscientific, is as moral, and "has as much to be said in its favor", as has shooting with a revolver at a target on a baby's head. It is one of the latest criminal fads. Fortunately it will die out before long just because it is foolish, yet in the May number of the *American Journal of Obstetrics,* Beach of Brooklyn had a study of a thousand cases here in the United States. There is even a "Painless Labor League" gesticulating from the platforms, which boycotts physicians who, through respect for their scientific and moral consciences, refuse to go through the *Dämmerschlaf* hocus-pocus. Some agitators tried to get the method exhibited on the moving-picture screens for the delectation of the poor and young, but the police stopped this indecency.

The method can not be perfected unless someone invents a harmless narcotic, which is a contradiction in itself. If enough of the present narcotic we have is given, we risk the life of the woman, as I said, and we gravely risk the life of the child; if we do not give enough to get the desired effect of twilight sleep, why, in the name of common sense, meddle with it at all, unless we are frank quacks?

AUSTIN O'MALLEY.

[3] *Therapeutic Gazette,* vol. ii.

OFFICIAL RETURNS OF CONVERSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In looking over the *Catholic Directory,* ably edited by Mr. Joseph H. Meier, I notice that few of the diocesan chanceries make returns of the number of converts received yearly. Cannot something be done to arouse sufficient interest among the chancellors in order that this information may be reported?

It seems to me that such information is as valuable as any other appearing in the diocesan statistics. If ever we are to know just what the Church is really doing in the various dioceses toward bringing non-Catholics to a knowledge of the Truth, surely it is imperative that yearly reports be made of the number of converts received.

Such reports, too, would nicely offset the statistics and prophecies of the pessimistically inclined who are ever ready, it seems to me, with figures to show that the Church is losing instead of gaining ground in our beloved country.

SCANNELL O'NEILL.
Author of *Converts to Rome in America.*

THE "MINISTERING WOMEN" IN THE GOSPELS.

WHAT DID THEY MINISTER?

To the Editor, THE ECCLESIASTICAL REVIEW.

Each of the synoptists mentions the ministering women. SS. Matthew and Mark [1] tell us that they were at Calvary looking on, and that they had followed Jesus and ministered [2] to Him.

If this was the only mention of them, we might conclude that their ministry, like that of Mary of Bethany, consisted in listening to His words.

But St. Luke tells us (Lk. 8: 3) that they ministered "of their substance".

To minister of their substance or property means that they gave material things. They gave something that money could buy. The gift mentioned as meriting Christ's praise was ointment. Was this what they gave "of their substance"?

[1] Mt. 27: 55; Mk. 15: 40.

[2] The Greek word *diakoneo* (to minister) means to act as deacon, and to perform any service whether material or spiritual.

The Magi brought myrrh for Jesus' anointing (Mt. 2: 11), and Nicodemus a hundred pounds of myrrh and aloes (Jn. 19: 39), but the women's ointment seems to have been especially acceptable.

A woman brought an alabaster box of ointment, and began to wash His feet with tears . . . and kissed His feet and anointed them.

And He said to her: Thy sins are forgiven thee. Go in peace (Lk. 7: 37-50).

Mary therefore took a pound of ointment of right spikenard, of great price and anointed the feet of Jesus.

Jesus said: She hath wrought a good work upon me. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her (Jn. 12: 3; Mt. 26: 10-13; Mk. 14: 6-9).

After Jesus was buried, the women who hurried from Calvary prepared sweet spices that, coming, they might anoint Jesus.

The gift of great price that women gave was ointment. The women's gift that Jesus praised was ointment. It has received particular prominence in the Gospels. Was this the gift "of their substance", of which St. Luke speaks? Hardly.

They are supposed to have given something for which Jesus did not especially praise them. They are supposed to have given food. They were the patronesses, cooks and waitresses of Christ and His apostles! The "mulieres *ministrantes*" were "mulieres *sustentantes*". Is this assumption correct?

Jesus, the giver of the "panis angelorum et cibus viatorum", was also the greatest giver of earthly food. On one of the few recorded occasions He fed five thousand men and about as many more women and children, or ten thousand in all. At another time He fed four thousand men and probably the same number of women and children, a total of eighteen thousand on these two days. At Cana He supplied a great quantity of wine. He filled boats with fishes.[3] He prepared fire, bread and fish for His disciples.[4] He made all the preparations for the Last Supper. Jesus and His disciples were sometimes hungry. When He cursed the barren fig tree [5] and when His

[3] Lk. 5: 6; Jn. 21: 6. [4] Jn. 21: 9, 13. [5] Mk. 11: 12.

disciples plucked the ears of corn,[6] they were hungry; but when they were with the people, they were never hungry, for the thousands whom He cured were anxious to show their gratitude by giving Jesus hospitality. It was impossible to accept it from all, but Jesus' loving heart would not refuse it when it was possible to accept it.

He often dined with men. The Gospels mention the following occasions: Matthew, Mt. 9: 10, Mk. 2: 15, Lk. 5: 29. A Pharisee, Lk. 7: 36. Another Pharisee, Lk. 11: 37. One of the chief Pharisees, Lk. 14: 1. Zaccheus, Lk. 19: 5. Simon the leper, Mt. 26: 6, Mk. 14: 3, Jn. 12: 2. When He cured the girl in the ruler's house and ordered them to give her something to eat (Mk. 5: 43), He doubtless accepted the food that the ruler out of gratitude must have pressed Him to take. He went to the wedding at Cana, where however He gave much more than He received.

He honored Peter and Andrew and their relative whom He cured in their house (Mk. 1: 29) by accepting their hospitality. The woman may not have given food "of her substance", because Peter and Andrew probably provided it in their house, but she ministered her labor of love in preparing it (Mt. 8: 15; Mk. 1: 31; Lk. 4: 39).

Only one woman is mentioned in the Gospels who during His public life gave Jesus food of her substance, and she WAS NOT PRAISED for her pains. Martha asked Jesus to her house. He loved the family. Lazarus her brother is called "him whom Jesus loved" (Jn. 11: 3). But in mentioning Jesus' love for them, Martha is put first: "Jesus loved Martha, and her sister Mary and Lazarus" (Jn. 11: 5).

Martha with the highest and holiest motive, love for Jesus, prepared a banquet for Him. She was absorbed in her work, as she should be. Her substance or money, her time, her labor, her love were all employed in serving Him.

Martha was shocked at her sister's apparent want of respect for their Divine Guest. Instead of working for Him, Mary sat there seemingly indifferent as to whether or not a suitable repast should be served to Him. Lazarus and the others could have entertained Jesus until the meal was ready.

[6] Mt. 12: 1; Mk. 2: 23; Lk. 6: 1.

Here are two holy women, both loving Jesus and both loved by Him, both working for Him and doing what they consider most pleasing to Him. Martha is showing her love and is employing the powers of her body and soul in ministering to Him food. Mary is ministering to Him by listening to His words. Their motives are the same. But which ministry is the most pleasing to Jesus? He Himself has given the decision. Most affectionately He speaks to Martha, repeating her name: "Martha, Martha, thou art careful and art troubled about many things. . . . Mary hath chosen the best part" (Lk. 10: 38-42). Mary's listening was more pleasing to Him than Martha's food. If any holy women had ever intended to please Jesus by instituting a ministry of food, this decision would have changed their plans.

Jesus may have honored the ministering women by taking food from them, but He would not refuse food which the people were anxious to give in order that He might accept it from a little band of women. His own blessed Mother no doubt supplied Him food frequently, as was but natural; but for the rest there seems little or no room in Christ's public life for the imagined food ministry of women. There was no band of *mulieres sustentantes*. Indeed Christ's instructions to His disciples seem to exclude the supposed food ministry of women. He told His disciples to be supported by all the men and women to whom they preached, not by a select company of women:

> Do not possess gold nor silver nor money . . . for *the workman is worthy of his meat.* Mt. 10: 9-10.
>
> He commanded that they should take *nothing.* . . . And He said: Wheresoever you shall enter into a house, there abide till you depart from that place. Mk. 6: 8-10.
>
> Take nothing for your journey. Lk. 9: 3.
>
> Carry neither purse nor scrip nor shoes. . . . Into whatsoever house you enter . . . remain, *eating and drinking such things as they have*, for *the laborer is worthy of his hire.* Lk. 10: 4-7.

Jesus told His disciples not to make provision for their bodily needs. "Be not solicitous for to-morrow. To-morrow will be solicitous for itself." "See the birds of the air. . . . Your heavenly Father feedeth them. Are you not of much

more value than they?" [7] He sent His disciples out empty-handed, without purse or scrip or shoes. Thus a food ministry of women would seem at variance with the poverty which He imposed on them.

If *mulieres sustentantes* ever existed, there should be some trace of them in history; but there is no trace of them in the Gospels, the Acts or in the Church from the time of Christ to the present day. They never existed, nor would they be tolerated in the Church in any age. On the contrary, the Church supplied women with food when they needed it. The widows [8] were supported by the Church. The seven deacons were chosen chiefly [9] to see that no woman was neglected in the distribution of food. St. Paul insists on women's right to be supported by the Church when they labor for it.[10]

The *mulieres sustentantes* seem therefore to rest on a misunderstanding of 1 Cor. 9: 5 and on an interpretation of St. Luke's phrase. If this phrase is out of place, or if the common interpretation of it is not correct, then the *mulieres sustentantes* lose their philological existence, the only existence that they ever had.

The women did not minister food, as we have shown. What then did they minister "of their substance"? Nothing. The phrase "of their substance" does not belong here. It is out of place. It belongs to the sentence that follows. The first sentence ends with: *who ministered to them.* And so the text reads:

> He travelled through the cities preaching . . . and the Twelve with Him.
>
> And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen . . . and many others who ministered to them. Lk. 8: 3 (end of the sentence).

Probably the phrase "of their substance" does not belong here at all, for we never find the word *minister* together with the verb *huparcho*, which is here usually translated *substance. Diakoneo* (to minister) is found 34 times in the New Testament, and *diakonia* 32 times, but never in connexion with

[7] Mt. 6: 25, 26, 31. [8] I Tim. 5: 16. [9] Ac. 6: 1-3.

[10] Have we not a right to have a Christian woman go about, at our expense? I Cor. 9: 5. Cf. ECCL. REVIEW, March, 1910, p. 290.

huparcho. The unparalleled combination, "they ministered of their substance", ought to make us suspect that there is a mistake in the reading.

Origen refers to the ministering as done to the Apostles—τοῖς μαθηταῖς (v. Tregelles l. c.). The holy women ministered to *Him*, might include a ministry to the apostles who accompanied Him, for His sake; but, they ministered to *them*, would suggest that they served the apostles in some work committed to them; so that the women's ministry to *them* was a ministry to the Twelve.

We know that the holy women were in constant attendance on the apostles. They are called "the women of our company" (Lk. 24: 22). Angels sent them as messengers to the disciples (Mt. 28: 7; Mk. 16: 7). So did Jesus (Mt. 28: 10). They were the first heralds of His Resurrection. They were the companions of the disciples in the great retreat of prayer which Jesus enjoined as a preparation for the coming of the Holy Ghost (Acts 1: 4, 14).

Theirs was a nobler ministry than that of merely serving the apostles with meals. But what was it? The ministry of women was needed at the baptism of women. Multitudes were baptized by Jesus, or rather by His disciples, because Jesus Himself did not baptize (Jn. 4: 1-2). Most of those who were baptized were adults, and when baptism was commonly given by immersion, propriety required that the women who were baptized should be accompanied by women. Besides, the anointings that probably accompanied baptism would not all be done by men. The disciples would anoint the women converts on the head, but the rest of the anointing would be done by the holy women who assisted them.

> We stand in need of a woman, a deaconess, for many necessities: and first in the baptism of women, the deacon shall anoint only their forehead with the holy oil, and after him the deaconess shall anoint them: for there is no necessity that the women should be seen by the men: but only in the laying on of hands the bishop shall anoint her head.
>
> After that either thou, O bishop, or a priest that is under thee shall in the solemn form name over them the Father, and Son and Holy Ghost, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman. *Const. Apost.* 3. 15. 2—3. 16. 1.

"Deaconess" means a ministering woman.

The objection that this interpretation is not to be found in the Fathers of the Church may be answered by a reference to other exegetical difficulties which textual criticism has cleared up, but which are not solved by the Fathers. Probably the expression "of their substance" in Luke 8: 4 requires, as stated above, a different translation from that given it in our Vulgate, and the whole verse 3 a different punctuation.

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THE CEREMONIES AT A CONDITIONAL BAPTISM.

Qu. In the chapter "De Sacramento Baptismatis" of Wapelhorst, I find the following: "Si, autem, pro temporum aut locorum ratione, investigatione peracta, nihil sive pro invaliditate detegatur, aut adhuc probabile dubium de baptismi validitate supersit, tunc sub conditione *secreto* baptizentur". Would you please tell me what *secreto* means in this context? In Canon Keatinge's book *The Priest, His Character and Work,* the author says: "To those who have already attained the use of reason so as to be capable of sin and of the sacrament of Penance conditional baptism is administered with holy water, and not with baptismal water, and all the ceremonies are omitted except the essential one of pouring the water and saying the words. Hence the baptism need not take place at the font." Is this a commentary on Wapelhorst's *secreto*? An answer would be appreciated.

Resp. The words quoted from Wapelhorst are taken from a decree of the Holy Office of 20 November, 1878. The interpretation given by Canon Keatinge conforms to the practice prescribed in England; the First Council of Westminster, for example, decrees: "Hujusmodi baptismus non fiat publice, sed omnino privatim, cum aqua lustrali et absque caerimoniis". This is in the nature of a general faculty or indult. When, in 1866, a similar indult or faculty was sought for America, the petition was answered in the negative. There is nothing, however, to prevent the Bishops in the United States from granting the faculty in particular cases. It is to be noted that the decree quoted by Wapelhorst has force only so far as it prescribes the lack of publicity; the omission of the "ceremonies" and the use of holy water, in place of baptismal

water, are matters that are left to the discretion of the Bishop. (See Lehmkuhl, II, p. 56.)

WHEN GOOD FRIDAY IS A FIRST FRIDAY.

Qu. If I am not mistaken, Leo XIII granted a privilege by which all those who were unable to fulfil the conditions for the nine Fridays on Friday could do so on the following Sunday. Would this not hold good in case the first Friday occurs on Good Friday?

B. C. M.

Resp. This would, of course, solve the question discussed in the May number of the REVIEW (page 601). Perhaps B. C. M. may be able to quote the decree to which he refers. The solution in the May number was based on the *presumption* that the moral continuity of the nine Fridays was not interrupted when, without any fault on the part of the person performing the devotion, a material interruption occurred. We were unable to find an authoritative approval of this interpretation.

DEACON AS MINISTER OF HOLY COMMUNION.

Qu. Why should it be insisted upon in a seminary that deacon and subdeacon communicate at High Mass, no matter how late in the day, or what Masses they may have already attended? May a deacon distribute Holy Communion at Low Mass, daily, when there are four or five priests in the house who could do so? Does not this make him the ordinary minister? Why should two deacons distribute Holy Communion before Masses of Requiem, when priests are present who could attend to this?

Resp. In regard to the first query, there can be no doubt, of course, that the practice has much to recommend it on the side of historical and liturgical tradition. The only objection can be on the practical side, unless, perhaps, the fact that it is unusual may be adduced against it. The second inquiry, however, touches a more serious matter, and, if the facts are as described, they would show that the cult of the unusual is not always safe. The Council of Trent clearly and definitely states that the ordinary minister of the distribution (*dispensatio*) of Holy Communion is the priest. Theologians teach that the phrase "extraordinary minister" applied to the

deacon is to be interpreted as follows: (1) the deacon certainly may distribute Holy Communion when there is any necessity; if, for example, the priest is prevented from doing it. (2) This necessity need not be "extreme"; indeed, in extreme necessity, a lay person may distribute Holy Communion. It is sufficient that the necessity be "grave". (3) When there is no necessity, the deacon is not allowed to distribute Holy Communion. On this last point the opinion of theologians is sustained by a decree (n. 2504) of the S. Congregation of Rites, which returned a negative answer to the question: "An diaconus, in ordine tantum diaconatus constitutus, extra casum necessitatis possit distribuere fidelibus Communionem?"

TIME REQUIRED TO MAKE THE STATIONS OF THE CROSS.

Qu. You would confer a favor by stating in your excellent review if there is any limit to the time required to perform the Stations of the Cross privately and gain the indulgences attached thereto. Would it be sufficient to walk slowly from Station to Station, meditating piously on the Passion?

Resp. The three conditions for gaining the indulgences of the Way of the Cross are (1) meditation on the Passion of our Lord; (2) motion (*motus localis*) from one Station to another; (3) the visit of all fourteen Stations successively, without moral interruption. These conditions have been explained in many decrees and *monita* of the S. Congregation of Indulgences. For instance, vocal prayers are not necessary, if one mentally meditates on the Passion; again, it has been explained that one may meditate on the Passion in general, and need not reflect on the particular scenes depicted or otherwise represented in the different Stations. In none of these explanations is there mention of any time limit.

THE GREGORIAN TRENTAIN.

Qu. In your answer to a question about the first Friday devotion in the May number you refer to the "Gregorian trentain of Masses" and to Mocchegiani's *Collectio Indulgentiarum*. Please elucidate for the benefit of some of us who have no access to Mocchegiani's work.

Resp. The work of Father Mocchegiani, an Italian Franciscan, was published at Quaracchi, near Florence, in 1897. It is entitled *Collectio Indulgentiarum, Theologice, Canonice et Historice Digesta.* It treats of Indulgences in general, from the theological, canonical, and historical points of view. It then proceeds to the consideration of particular prayers, devotions, pious exercises, objects of piety, and so forth, and indicates in each case the indulgences granted, the conditions of gaining these indulgences, and the various official decrees relating to them. The third part of the work treats of pious associations, sodalities, confraternities, etc. In regard to the Gregorian trentain of Masses Mocchegiani furnishes the following data. The first *official* recognition of the practice seems to date from 1884 when the S. Congregation of Indulgences referred to it as "the pious practice" of having thirty Masses celebrated on thirty successive days for the release of some one soul from Purgatory. The practice is referred to as very ancient and founded on the example set by St. Gregory the Great. In 1888 the question was asked whether any special indulgence was attached to the practice; and the S. Congregation replied, "Non constat datam fuisse indulgentiam, sed recognita et approbata fuit pia praxis et specialis fiducia qua fideles retinent celebrationem triginta Missarum specialiter efficacem . . . ad animarum e Purgatorii poenis liberationem". In the following year various particular points were decided by the same S. Congregation. For instance, the benefits of the trentain may not be applied *pro vivis*; the Masses need not be celebrated in commemoration of St. Gregory; they need not be celebrated by the same priest; they must be applied for the liberation of one soul from the pains of Purgatory; they need not be celebrated at the same altar; there should be no interruption, that is, the thirty Masses should be celebrated on thirty successive days. It was the last point that suggested the parallel between the interrupted continuity of the nine first Fridays and that of the Gregorian Masses. Theologians, Tamburini for example, inquire whether the Gregorian trentain may be considered interrupted when the thirty successive days include the last three days of Holy Week. They answer in the negative, because, as Tamburini says, "Non est credibile Deum eas non

acceptare ut continuas, dum servatur Ejus sponsae, Ecclesiae, tam pia consuetudo". The incident in the life of St. Gregory from which the practice originated is narrated in the *Dialogues* of St. Gregory himself. "After the death of a certain monk named Justus, I took pity on his condition, knowing that he had acknowledged a grave offence against the Rule. I therefore summoned another monk and said to him: 'Go, and offer up the Holy Sacrifice for him (Justus) on thirty successive days, and be careful not to omit a day . . .' After thirty days the monk Justus appeared to his brother Copiosus and said that it had been ill with him until the thirtieth day, but that it was now well with him."[1] It is to be noted that neither the official Church nor the theologians claim more than this; that the practice is piously believed to have special efficacy and that this pious belief has the approval of the Church.

CHRISTMAS MASSES.

Qu. In the March number of the REVIEW some one asks whether a priest who says Midnight Mass on Christmas may celebrate the three Masses in succession between twelve and half past one or two o'clock A. M. You reply that repeated decrees of the Sacred Congregation of Rites have forbidden the practice, unless there is a special indult. But, are there not exceptions to your general statement? For instance, the decree of the Holy Office, dated 1 August, 1907, declares that "in omnibus et singulis sacrarum virginum monasteriis clausurae legi subjectis aliisque religiosis institutis, piis domibus et clericorum seminariis, publicum aut privatum Oratorium habentibus cum facultate Sacras Species habitualiter ibidem asservandi, sacra nocte Nativitatis D. N. J. C. tres rituales Missae vel etiam, pro rerum opportunitate, una tantum, servatis servandis, posthac in perpetuum quotannis celebrari Sanctaque Communio omnibus pie petentibus ministrari queat."

Apropos of this decree of the Holy Office, there are a few questions that I would like to ask, which will have, no doubt, a more than purely local interest, because similar conditions exist in most countries.

[1] "Nunc usque male fui, sed jam modo bene sum, quia hodie communionem accepi." Migne, Patr. Lat., LXXVII, 420, 421.

1. In a town having a parish church, there is a convent chapel where it is customary for some of the townspeople to hear Mass on Sundays and holidays of obligation.

2. In a (South-African) native mission, a community of nuns have a chapel as an integral part of their convent building. This chapel is on private ground, but open to the public: in fact, it is the only place for celebrating Sunday Mass, administering the Sacraments, etc., to the natives and Europeans belonging to the mission station. (a) As semi-public or public conventual Oratories, would not Christmas midnight Mass be allowed in both these chapels, according to the decree cited? (b) Would it not be permissible, also, to give Holy Communion at the midnight Mass "omnibus pie petentibus" without exception, that is, not excluding the townspeople who ordinarily attend Mass at the first-named chapel, or the persons attached to the mission referred to in the second case? (c) As regards chapel No. 1, could other members of the local parish avail themselves of the privilege of assisting at the midnight Mass, and receiving Holy Communion there? Then, in reference to the mission station, could the priest in charge even invite all persons under his jurisdiction to come to the midnight Mass and approach the Holy Table? (d) If it should seem that the Motu Proprio of 1 August, 1907, does not apply to these two chapels; suppose that the bishop gave permission to celebrate midnight Mass, could Holy Communion then be distributed to all present, including the laity who might be allowed to be there?

Resp. The point raised by our South-African subscriber was treated in the April number of the REVIEW (page 479), where the decree which he quotes was cited. The decree would certainly apply to the oratories mentioned in the query, and, since it is apparently a case in which the principle "favores sunt ampliandi" may be applied, the faithful who are present may receive Holy Communion at the midnight Mass. It should be recalled that when, in 1901, the S. Congregation of Rites defined the privileges of semi-public oratories, stress was laid on the "authority of the ordinary of the place", by virtue of which the faithful who attend Mass in such oratories thereby fulfil the Sunday obligation. In view of this principle, the bishop could, we think, sanction the attendance of the faithful in those oratories for the midnight Mass, and Holy Communion may be administered to them.

"THE JUST MAN FALLS SEVEN TIMES A DAY."

Qu. Would you kindly state in the REVIEW if there is any authority in Holy Scripture or in the doctrine of the Church, for the saying: "The just man falls seven times a day"? Not infrequently it is quoted in sermons, so that in some places it has become current among the faithful. On one occasion I heard a missionary attribute the saying to our Lord Himself, and recently I noticed it in a newspaper report of a sermon by a very distinguished priest. Perhaps it originated from Proverbs 24: 16, but surely that verse will not bear such a lugubrious interpretation. K.

Resp. The expression "the just man falls seven times a day" is in no sense a Scriptural truth or warranted by the teaching of the Church. Its use has no doubt risen from the similarity of passages like: "the just man shall fall seven times and shall rise again" (Prov. 24: 16), or the injunction of our Lord in St. Luke (17: 4): "If he sin against thee seven times in a day, and seven times in a day be converted . . . forgive him." A confusion of such expressions was probably facilitated by the daily repetition in the old Canonical Office of the verse (Psalm 118: 164) "Seven times a day I have given praise".

Criticisms and Notes.

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rev. Horace K. Mann, D.D., Head Master of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Volumes XI and XII. Innocent III. 1198-1216. B. Herder, St. Louis, Mo. (Kegan Paul, Trench, Truebner and Co., London.) 1915. Pp. xii-311 and 314.

The two most recently published volumes of Dr. Horace Mann's admirable history of the Popes cover the period of eighteen years between Gregory the Great and Benedict XI, and are thus entirely devoted to the Pontificate of Innocent III. There is no lack of proportion in this; for whilst the long series of Roman Pontiffs from Peter to Benedict XV counts in its line many men of surpassing gifts of intellect, piety, and administrative ability, no pontiff, with perhaps the single exception of Gregory VII, is shown to have exercised such mastery and all-sided control over the ruling element of the world in his day as did Innocent III. He was but thirty-seven years of age when, at the death of Celestine III, the electors of the pope recognized in the learned, devout, and high-minded Cardinal di Segni, nephew of Clement III, the most capable candidate for the pontifical office. His reign lasted less than a score of years, during which time the world recognized him as the one chief arbiter, alike in secular and spiritual matters, of the feudal kingdoms of Europe. The princes of France, England, and Portugal offered their homage as vassals to the Holy See, and in their mutual differences accepted as final the Pope's decisions. Otho IV, however reluctantly, acknowledged the supreme importance of conciliating the Pontiff by the ceding of Spoleto, Ancona, and Ravenna, and when, later on, in an attempt to vindicate his independence, he perjured himself, Innocent placed Frederick II on the throne of Germany and crowned him ruler. Though Frederick proved himself subsequently a selfish despot, Innocent gave him no opportunity of contesting the papal supremacy in matters that concerned the moral welfare of the realm. It is true, the Pontiff's authority was sometimes evaded, but it was never effectually questioned. What stands out as the most glorious vindication of its exercise is the fact that it was invariably used to restore justice and assert moral principle. Dr. Mann brings this into strong relief, notably in his treatment of the case of Philip August's double marriage, in the disputes for the English crown, in the Spanish embroilments under Alfons IX, and under Pedro II of Arragon. The author shows how beneficial it was to the interests of the people that Bulgaria,

Hungary, Poland, and Norway sought and stood by Innocent's directions in their political adjustments. Russia alone attempted and succeeded in frustrating the peaceful designs of the Pontiff who sought to effect a union of the schismatic party with Rome. And even here the Pope found means to draw good from evil, and to further the missionary efforts that were to bring new fruits to the Church in the neighboring province of Prussia, through the zeal of Bishop Christian. It was under the protecting influence of Innocent also, that the great Orders of St. Francis and St. Dominic saw their beginnings bloom into the flower of the missionary zeal that soon covered all Europe and spread its tendrils into Asia and Africa. His wisdom and energetic activity not only diverted the feudal tendencies of the princes of Central Europe into nobler channels of chivalric conquests, by urging the Crusades, but purified also the atmosphere of religious strife at home, by his measures against the heretical efforts of the Waldenses and Albigenses. His splendid achievements as a legislator are recorded to a large extent in the decrees of the twelfth ecumenical Council of the Lateran. These, strengthened by the public testimony of a reproachless and holy life, by his recognized acts of undaunted courage in setting forth the prerogatives of the Apostolic See, have made the name of Innocent III a landmark in the history of the Popes and of the Church.

All this is well told in these two volumes, which are perhaps more serviceable as a reference source of Papal activity than are the preceding volumes of the series, inasmuch as the author does not so exclusively as elsewhere take the English viewpoint of questions of history, by emphasizing the interests of the empire and the British Isles. Thus the history of Innocent III is made to give us a better opportunity for correctly estimating the position of the Papacy in medieval Christendom. It shows how the Roman Pontiffs, while recognizing the feudal traditions and principles of secular governments, were able, and did not fail to exercise a directing and regulating influence upon the nations toward a more perfect development in legislation and public morality. The pontificate of Innocent III, like that of Gregory VII before him, and of Boniface VIII after him, stands out in unchallenged prominence and may serve as a demonstration of what the Papal rule can effect if recognized by the nations, even amid the most adverse conditions. There have been other popes, of course, less efficient; some even have been, if judged from the purely historical viewpoint, positive hindrances to the cause of peace and temporal progress. But the papacy as a unique institution, even in the temporal order alone, proves itself throughout the ages as the one enduring element in human govern-

ments that invariably sustains what is best in the cause of humanity. Like Innocent, though less emphatically and less successfully, all the representatives of the Church in the line of the pontiffs stand forth as just arbiters of human destinies, as the defenders of the weak, the sustainers of the right-minded, and the chastisers of selfish potentates. We may add here that incidentally Dr. Mann sheds light on the problems that confront the rulers of nations to-day, amid the strife and warring of so many nations. The chapters that deal with the affairs of the peoples of Southern Europe, the Slavs, the Armenians, and the races of the East, picture the origins and risings of the nations now involved in defending their deep-rooted traditions. The author pictures with extraordinary clearness the development of these traditions, and shows the relations whence spring national sympathies and national animosities that have unexpectedly brought together the most divergent races for the defence of mutual interests. Thus the history of the past becomes the lesson of the present, which is the primary and most useful purpose of historical study.

SPIRITUAL LETTERS OF MONSIGNOR HUGH BENSON. To One of His Converts. With a Preface by A. C. Benson. With portrait. Longmans, Green & Co., New York. 1915. Pp. 146.

HUGH. Memoirs of a Brother. By Arthur Christopher Benson. Longmans, Green & Co., New York. 1915. Pp. 265.

The *Spiritual Letters* were written partly while Monsignor Benson was still an Anglican. The young man to whom they were addressed, having originally been attracted to a life of Christian perfection by some Retreat conferences of "Father" Benson, followed his spiritual guide into the Catholic Church. Some of the letters deal with the difficulties, historical and religious, which Protestant traditions have made a standing obstacle to entrance into the Church; and the solutions which the writer gives to his young friend are straight to the point. After the conversion of the recipient the letters continued on topics of both a spiritual and practical nature. They also contain some original suggestions on the pursuit of literature as a life task. Eventually they led the young man to the recognition of his true vocation in the Dominican Order.

Hugh, as the title indicates, is the affectionate tribute of an elder brother to the memory of one much beloved for the sterling qualities of his character and disposition. It was a love that had grown, strangely, from the time when the momentous religious change in the convictions of the younger Benson led him into the Catholic

Church. Arthur Christopher Benson was ten years the senior of Hugh; and before the latter had reached maturity, the elder occupied a position in the literary world at Cambridge University which, whilst it made him a notable figure in English public life, kept him from close contact with his family. Thus Arthur exercised, contrary to what might have been expected, little or no influence on the early mental development of his younger brother Hugh. Instead of this he felt himself strongly influenced in later years by the convictions of the latter, and learned to admire and love him with a devotedness that is manifest on every page of this memoir. The evidence of that element which God supplies through the gift alone of faith, is however absent from the written homage paid by the elder to the superiority of motive and genius of the younger brother.

The picture which Arthur draws of Hugh Benson, though but a mere outline, yet with deep touches of the heart here and there to mark some particular line of character, is singularly vivid and attractive. The attraction lies chiefly in the wonderful versatility presented by the subject, though it is heightened by the sympathetic accuracy of a discriminating observer at close range. Few public men combine in the impression they leave on the public a great number of apparently contrary qualities of character and disposition. There is as a rule some dominant trait that absorbs, controls, and in a manner colors all the activities of the man and stamps him as a type of one kind or another. Not so in the case of Monsignor Benson. He had a strong individuality, attested by the exercise of his convinced will. Indeed, habitual wilfulness is the trait that our author depicts in his subject more than any other. Despite this wilfulness, and all the time during which young Hugh was searching for the truth, the predominant instinct and longing of his heart turned him toward an authority that would dominate his will and bid him follow in humblest subjection, even to the submission of his intellect and the severing of the dearest bonds on earth. His retirement into an Anglican monastery, and later on his living as a comparative recluse in the isolated manse of Hare Street, bore witness to his love of reflection, meditation, and silence; yet, despite this predisposition toward solitary communion with himself, speech flowed from his lips and heart, when occasion called for it, amid his circle of friends, with a rapidity and volubility that reminded one of the child pouring out its feelings with no apparent restraint or forethought.

Mgr. Benson was not an ascetic: he was indeed quite fond of sport and jest and play. No man, however, could be more relentless than he was in matters of self-conquest, forcing himself to penitential prayer and service in behalf of the poor and the afflicted.

Weak in body from his earliest years, he nevertheless constantly underwent extraordinary mortifications and toil in the exercise of all his bodily faculties. The hero in *None Other Gods,* among his novels, gives us probably a true idea of its author in this respect. His brother tells us that Hugh was absolutely indifferent to public opinion or to what others might think of him, and that on this account he really was incapable of contracting close intimate friendships; all the same, his brother never knew of an instance where Hugh would not be deeply concerned and sensitive about wounding the feelings of others. Nothing seemed to escape his keen observation in the manner and motives of others, as is indeed evident from his novels and the psychical analysis which they contain. Nevertheless he was rarely seen to look critically or observantly at others, as though he were studying their conduct. A mystic by nature and gifted with an extraordinary vivid imagination, still he was remarkably logical as a controversialist. Absolutely careless of his appearance and dress, except when his priestly character called for care, as in the use of ecclesiastical vestments, he was a lover not merely of art, but of domestic order and English cleanliness. His simplicity preserved him from being inconveniently shy, and yet he shrank from publicity, and says that he always felt extremely nervous and excited when he had to appear in the pulpit or on the lecture platform. Such was the character of the man, whom at one time of his life we find characterized as "negative, undeveloped, superficial, without plans and ambitions" (p. 55). Nor did he seem to find his powers until he came into the Catholic Church. Here he realized that religion was not, as it had been regarded in the Anglican communion, "a matter of solemn and dignified occupation", but a matter of deepest realization and conduct.

Mr. Arthur Benson sets forth these characteristics in a simple narrative of reminiscences. He cannot follow his brother into the Catholic Church, but he admires the motives that took him there. He accounts for this divergence by emphasizing some of the traits that attracted his brother Hugh toward the excellences of the Roman Communion, believing that these would not so affect men differently constituted and more disposed to realize the accompanying weaknesses of the Catholic system. Here we might easily convict Mr. Benson of refuting his own arguments and making out a case of predisposed conclusions. He admits the noble motives that drew his younger brother to a Church largely misunderstood by the English people because falsely presented by a biased tradition, as he himself found upon closer acquaintance with its actual workings. But he does not allow that Hugh's conversion was the result of logical reasoning. He believes that it was simply the discovery of a force with

which his spirit was in unison, and which offered the basis of continuity and a sound tradition, and that thus he found it easier to distrust his reason than his heart. Perhaps this is so; and yet we are led to ask: Is the force that attracts the heart under such circumstances alien to the logic which reason must approve? Mr. Benson amply demonstrates that his brother did not ignore those faculties of the mind which must play an important part in checking the heart's impulse in so serious a matter as the finding of the eternal truth on which God has made our eternal destiny to depend. If Mgr. Benson set out with absolute sincerity to find the truth, sacrificing everything that the man who clings to earth must hold dear, it may be assumed as infallibly true that God, our Father, would not let him go astray. Men may be sincere and yet lovers of self in such a way as to blind them to truths of a certain vital nature; but taking into account all the elements given in the case of Mgr. Benson, and that by the testimony of a brother who is not blind to his hero's faults, we may hold it to have been a moral impossibility for Hugh to have gone wrong in the choice of religion. Arthur Benson, son of the Anglican Archbishop of Canterbury, no less than brother to "Hugh", writes: "I frankly admit that the more we became acquainted with Catholicism, the more did we recognize the strong and simple core of evangelicalism within it, the mutual help and counsel, the insistence on reparation as the proof of penitence, the insight into simple human needs, the paternal indulgence combined with gentle authoritativeness." Is it fair to assume that Hugh Benson, with his sincerity and his gifts of mind, and his careful searching, could have been blind to the absence, in the Catholic Church, of what his affectionate biographer seems to miss therein, namely, "reason and liberty"? Father Martindale, who is, we understand, engaged upon writing a more complete life of Mgr. Benson, will perhaps have occasion to point out how little Hugh Benson evaded the claims of either reason or liberty in his adoption of the Catholic faith, which made him not only free, but taught him apparently to use his intellectual powers for the highest purpose of elevating and instructing his fellows in the way of Christian virtue.

GERMANY IN THE NINETEENTH CENTURY. A Series of Lectures. Edited by C. H. Herford. Longmans, Green & Co., New York. Pp. 291.

THE WAR AND DEMOCRACY. By R. W. Seton-Watson, D. Litt., J. Dover Wilson, Alfred E. Zimmern, and Arthur Greenwood. The Macmillan Company, New York. Pp. 404.

NATIONALITY AND THE WAR. By Arnold J. Toynbee. E. P. Dutton, New York. Pp. 532.

A TEXT-BOOK OF THE WAR FOR AMERICANS. J. William White. The John C. Winston Co., Philadelphia. Pp. 564.

THE EUROPEAN WAR OF 1914. Its Causes, Purposes and Probable Results. By John William Burgess, Ph.D., J.U.D., LL.D. A. C. McClurg & Co., Chicago. Pp. 209.

It is obviously alien alike to the scope and the spirit of this REVIEW "to take sides" in the deadly conflict now waging in Europe. On the other hand, it falls quite within its field to direct attention to some features of the more important war literature that is at the present time pouring from the press. The books listed above deal each from a distinct viewpoint with one or other of the vital elements and issues involved in the tremendous cataclysm.

Germany in the Nineteenth Century, so far as the body of the work is concerned, is entirely neutral and dispassionate. It is only in the preface to the present, the third, edition, that the pro-English attitude of the writers is made manifest. Otherwise the subject-matter is presented in a calm, scholarly, objective spirit. The volume embodies a series of lectures delivered in 1911 at the University of Manchester, England, before audiences consisting mainly of journalists and other educated persons, and the lectures now appear substantially unaltered in the present reprint. There are in all eight lectures, each the work of a specialist on the respective subject. The first lecture, by Dr. J. Holland Rose, author of several well-known historical works, is a comprehensive and luminous survey of the political history of Germany during the past century. It may not be uninteresting to quote the conclusion reached by the author some four years prior to the present war. Dr. Rose then regarded it as "demonstrable that the formation of the German Empire has been a gain to Europe and therefore to Great Britain. For the events of the years 1866-1871 put an end, once for all, to the possibility of waging predatory wars against the hitherto unguarded centre of the Continent, thereby removing a temptation to war which had so often lured France into false courses in the previous centuries; they enabled the German people to develop its stunted political capacities; and they helped to build up on a sure basis a new European System which has maintained the peace for forty years. That boon has resulted from the fact that German unification effected at one stroke what Great Britain, with all her expenditure of blood and treasure, had never been able to effect, namely, to assure the Balance of Power

in so decisive a way as to make a great war the most risky of ventures" (p. 22).

"The Intellectual and Literary History of Germany" during the last century is treated in two lectures by Dr. C. H. Herford, Professor of English Literature in Manchester University. The subject is a vast one, but the author has succeeded in elucidating its salient features. He sees the national temperament reflected in German literature. Especially noteworthy is his analysis of the relative functioning of intellect and of will in that literature as an expression of the dominant German spirit in the various phases of its unfolding. While ideas, he sees, "had failed to fashion the German State in 1848, blood and iron and masterful will succeeded in 1871; and masterful will was for that generation the saving formula, the guiding clue in politics, in history, in science. It spoke in the studied diatribes of the champion of Germanism, Treitschke; it spoke in the pregnant and impassioned poetry of Nietsche; it spoke in the severe accents of the psychological laboratory, in the voluntarism of Wundt, which interpreted all the varied play of our perception as the result of subtle operations of desire." On the other hand, "this masterful will has never in modern Germany ventured to emancipate itself from thought. The autocratic Bismarckian state has some crying defects; and its rigid frame is much better fitted to resist, than to assimilate movements like social democracy which embody unfulfilled national needs. But that this autocratic will is inspired, even in the anomalies of the electoral law, even in the extravagances of the militarism, and directed by a powerful if incomplete social sense, and precise, if incomplete social ideas, is as little to be questioned as is the intellectual competence with which, proverbially, it is carried out. The administration of law, of education, the government of towns, the provision for poverty, disease, unemployment, may strike us as dictatorial, or intrusive; but can its worst intrusions compare with those still often perpetrated in our work-houses, sometimes even in our hospitals, by the triple alliance of ignorance, stupidity, and red-tape?"

It must not, however, be supposed that the predominance of will and consequently of control in German "culture" entails sacrifice of genuine freedom. For German freedom, Professor Herford goes on to show, is not so much a negative as "a positive ideal achieved by the individual in and through the organized state in which he plays his due part and only fully enjoyed, as Goethe has finely said, when it is daily won". And so, as the author still further maintains, Germany is to-day "the greatest example of a scientifically administered state" and at the same time one in which "the life of the soul" has been most deeply felt and fathomed. "If the nineteenth

century is strewn with the wreckage of her sublime philosophies, if the race for wealth and luxury and power seems to absorb her more and more, it is still to Germany that we turn for an assurance that the thought which widens through eternity and wrestles, however vainly, with the enigmas of the universe, is a permanent factor of civilization; through all the roar of her forges [may it now be added, of her mighty engines of destruction?] and the clangor of her dockyards, the answer rings back clear" (p. 77). Excerpts such as these from the book before us sufficiently manifest the unbiased mind of the authors when they penned them in the ante-bellum days; and it is a tribute to the candor of the writers that the generous sentiments everywhere manifest in these pages have been suffered to remain unchanged even though, as Professor Herford observes, some of them "would have been phrased differently were the authors writing them now" (p. vi).

The economic history, the history of education, of theology, of philosophy, of music—each of these five large themes are succinctly unfolded, in as many lectures. It might be worth while offering illustrations of the scholarly and sympathetic spirit which pervades the treatment in each case. Spatial limitations, however, forbid. Just a few lines from the chapter on the history of music may be permitted as being a theme with which the reader may be himself more sympathetic than he is likely to be with the history of German theology or philosophy. The name of the author, Bonavia, will not suggest grounds for Teutonic prejudices. He avows that "the history of the musical development of the nineteenth century is in the main the history of German music. When a similar movement toward freedom and a new order began in France, in Italy, and later in England, the impulse came from Germany. The stimulus of Liszt and Wagner called into being the Russian school. In its completeness, in its unparalleled advance, in the rapidity and thoroughness with which it assailed and swept aside the ideals of the preceding century, the period of musical history bears comparison with the most brilliant periods of painting or literature" (p. 242). And so on. Enough has now been said to show that we have here a work on the dominant characteristics of pre-bellum Germany done by English scholars in a style and spirit that does honor no less to the writers than to their subject. The book is one which whosoever wishes to understand the *Kultur* of recent Germany cannot afford to pass by unread.

While the work just reviewed harks back to conditions and to agencies operative in the heart of a nation before its entrance upon the titanic struggle, the second and the third of the volumes before

us look forward to the great issues that are likely to result from the contest. *The War and Democracy* embodies the joint labors of four writers, all of whom are lecturers at one or other of the leading institutions of learning in England. The various studies centre on the idea of nationality as basal in the present struggle, and they follow the rise and progress of that idea in the principal states of Europe—Germany, Austria-Hungary, the Southern Slavs, Russia, the Balkans, Turkey—as it has in the past striven for expression in political organization, and as it is at the present moment seething in the souls of the multitudinous belligerents who are doing one another to death for the sake of its realization. *Nationality and the War* covers substantially the same ground but extends its range of observation and illustration into greater detail as regards "dismantled Turkey" and her Asiatic possessions. It will be manifestly beyond the limitations available for the present review to do more than indicate the scope of these two works. Both aim to stimulate thought upon problems which it seems more than probable must issue from the war. There prevail two radically opposite concepts of the influence of nationality. One has been voiced by Prince von Buelow, who holds it to be "a law of life and development in history that where two national civilizations meet they fight for ascendancy. In the struggle between nationalities one nation is the hammer and the other the anvil; one is the victor and the other the vanquished." This conception of nationality as necessarily engendering hostility lies at the bottom of the actual conflict. According to Mr. Zimmern, in the introduction to *War and Democracy,* it goes "to the root of the whole trouble in European politics. It explains the Balance of Power, the competition of armaments", and the rest (p. 10). But then, he asks, "Why should Germany and Austria arm against France and Russia when Canada does not arm against the United States? Why should a Balance of Power be necessary to the maintenance of European Peace when we do not consider the preponderance of a single power such as the United States in North, Central, and South America, or Great Britain in the Pacific or Southern Asia dangerous to the peace of the whole world?". Other exceptions to the "hammer and the anvil game" are instanced by the author, who further judges that "the German, the Austrian, and the Russian statesmen have missed the chief lesson of recent history and politics; that in the growing complexity of world-relations, power is falling more and more of necessity into the hands of the States which are not Nations but Commonwealths of Nations, States composed, like the British Empire and the United States, of a variety of nationalities and 'cultures' living peacefully, each with its own institutions, under a single law and a single central government" (p. 11). Mr.

Zimmern recognizes, of course, that "the time is not ripe for a Commonwealth of Europe. The peoples of Europe have yet to win their liberties before they can be free to dream of a United States of Europe". These liberties are to be won, however, not by the sword, but by the peaceful weapons of the Christian spirit. This thought has been admirably expressed, in a recent pastoral letter, by the Bishop of Limerick: "Men feel the want of some authority in the world; of some one, raised above the rivalries of nations who could speak on behalf of God, and His holy religion, and, before men sought the settlement of their differences by the shocking arbitrament of war, could appeal to their higher nature by the considerations of truth, and justice, and charity. It is a true yearning of sincere hearts for a living centre of religion. Essentially it is a Catholic ideal: one Church, one fold, one shepherd. And we cannot help thinking how different Europe might be to-day if nations had not broken away from that unity, and if the profession of the Christian religion, instead of being an element of strife, were a sacred bond, holding us all together, in one great brotherhood, under the authority of a common father." Science, commerce, education are efficient instruments for the preparation of the "Commonwealth of Europe", but the sword of the spirit, which is double-edged, must hew and hack at human selfishness, egoism, and its brood of malignant growths, which, poisoning the individual, the unit of society, introduce a virus that spreads throughout the whole body, civil and political, and obstructs the coalition of self-restraint with popular freedom upon which a healthy democracy must depend. The very stating of the problems involved in the present international crisis—to say nothing of their even tentative solution—calls for a keen insight into the complicated factors involved, and a nice sense of discrimination between the external physical causes and conditions, and the internal or psychological. Both of these books exhibit in no small measure these requirements, and the marshaling of the phenomena as well as the explanation thereof deserve the attentive consideration of the reader who would reach an intelligent estimate of the present and future European situation. Especially noteworthy are the economic bonds between certain groups of the States, upon which bond political organization is likely to be based. These are suggestively set forth by Mr. Toynbee. Both books, moreover, are well equipped with graphic maps to enable the reader more easily to visualize the complex situations. It need hardly be added that, while the two books are written from an English point of view, they are on the whole free from that excessive partisanship which distorts the vision for objective truths, and withholds the writer from seeing the possibility of an opinion other than the one to which he is wedded.

The possibility of contradictory judgments regarding both the causes of the war and the solving of its problems is most glaringly illustrated by the conflicting opinions pervading the contemporary press. A very striking instance of the almost hopeless opposition is presented by the fourth and the fifth of the volumes at hand: Dr. White's *Text-Book of the War for Americans* on the one side, and Dr. Burgess's *The European War* on the other. Each is the work of a thoughtful and scholarly writer, the one an eminent physician in Philadelphia, and the other a former Professor of Constitutional and International Law in Columbia University, New York. The former is vehemently pro-English; the latter no less warmly but all the more incisively pro-German. The one finds America's interests essentially involved in the victory of the Allies, the other in the success of Germany. Between these two partisans it would seem that a less competent critic can do naught but listen to both sides and stand like Buridan's donkey hesitating between the two contradicting forces. As it is unlikely, though, that the hypothetical beast could be immobile between the two equally tempting bales of hay, it is improbable that many readers of the current war literature can quite withhold their leaning to one or other side of the present struggle. Be this as it may, those who wish to see the amount of evidence that can be marshaled for the side of the Allies will do well to read Dr. White's *Text-Book*. A very large mass of authoritative documents is here skilfully accumulated and analyzed in a way to make the writer's case appear to be established. But, *audi alteram partem*. In the light of Dr. Burgess's reasoning it would appear that "the success of the allied British and Russian Empire, with the sea virtually under the rule of one, and the other practically dominant on land", would, it is claimed, menace the freedom and prosperity of the world, and would be especially hostile, it is averred, to the interests of this country. "Every true American," Dr. Burgess holds, "requires the maintenance of the German Empire in its present organization and power in Middle Europe." With this *lis inter judices* the reviewer may well shrink from expressing an opinion. The case is one in which *unusquisque abundet in sensu suo*. Until Providence in the plenitude of time decide the issues, one may well plead for the *libertas in dubiis* no less than the *in omnibus caritas*.

QUESTIONS IN MORAL THEOLOGY. By the Rev. Thomas Slater, S. J. Benziger Bros., New York. 1915. Pp. 426.

Father Slater has collected into an appreciable volume the casual papers written by him for theological magazines during recent years on questions in moral theology. The chief of the twenty-three es-

says deal with economic questions, such as "Price", "Unearned Increment", "Usury", "Secret Commissions in Trade", "Theft", "Bankruptcy", and "Deals". A few are critical or controversial in title, though quite irenic in treatment; such are "Dr. McDonald's 'Principles of Moral Science'" and "Dr. Richard Hall's 'Theory of Morals'". All are informing, especially to the moralist and the theological student, for whom they make easy the analysis of moral and social problems which involve questions wherein principles are often obscured by complication of the facts. It is furthermore a great advantage to have these subjects discussed in English and in the lucid fashion of the author. This permits the work to be utilized by priests and laymen in handling public ethical themes. The volume is very well printed and makes a worthy addition to our popular moral literature.

HINDUISM IN EUROPE AND AMERICA. By Elizabeth A. Reed, A.M. G. P. Putman's Sons, New York and London. 1914. Pp. 210.

"When heathen temples are rearing their brazen domes in some of our cities and these are built with the money of American women," we may well think with the writer of the present volume that it is time to expose the true nature of these Oriental cults to which so many seemingly intelligent people are being drawn. The book is timely and, both as regards the ground covered and the general form of presentation, is well calculated to give pause to persons who are in danger of falling into the toils of the wily *Gurus* and the sapient *Swamis*. It comprises in the first place a brief but sufficiently comprehensive history of Hinduism, ancient and modern, and in the second place a comparsion, which is mainly a contrast, between the Hindu so-called sacred literature and the Bible. The title of the volume might lead one to suppose that the work dealt principally with the history of Hinduism amongst Western peoples. This is not, however, its main scope. The nature of the cult having been exposed, the few instances alleged of the baneful influence of its insidious workings may be regarded as sufficiently typical and horrible to serve the author's purpose of warning. The case is one in which "intension" had best take the place of "extension".

Catholic readers are already provided with the short but able study of Hinduism by Fr. Ernest Hull, S.J., published by the English Catholic Truth Society and embodied in the first volume of the scholarly series entitled *The History of Religions,* edited by Fr. Martindale. Fr. Hull points out the attractive as well as the repulsive aspects of the system. It fell more within the scope of the present volume to emphasize the dangerous side of Hinduism. This the author has well succeeded in doing.

CHILDREN OF THE KINGDOM. By Mary Adelaide Garnett (Beatrice Fernekees). The Devin-Adair Co., New York. 1915. Pp. 206.

"Ex ore infantium et lactentium perfecisti laudem." It was the King Himself who bade the carping Pharisees remember that so it had been foretold by David—that the Messias should praise the Father by the mouth of the little ones. Not only by the lips, but more eloquently still by the lives of children was God to be glorified, for here as always prophecy has been more generous in the fulfilling than in the foretelling. We all know this, that when the little ones are suffered to go unto Him, they leave the blessed homage and bear away the blessing. We come, however, to realize this when we see the children grouped about the King, or rather the children of the Kingdom paying successively one after the other the testimony of their hallowed lives. A sweet rosary of these testimonies is linked together and encased in the choice casket of the book before us. Anthony, the altar boy, a martyr of Japan; Agnes, the little maid of Rome; Barbara of the Tower; Cecilia, the girl saint of song—onward down to Yvo, the student, and Zita, the serving maid—'tis an alphabet of the child saint, every letter having one or more little hero or heroine attesting by life and oftenest by death, too, the child's loyalty to Jesus. Charmingly, which is but fittingly, are these stories of youthful heroism told by one who evidently knows what stories to tell and how to tell them. Happy the little ones into whose early years enters the influence of such a book. Ideals of life that are true and, though high, not beyond their reach, strengthened as children are now by the daily Food of the Strong, and the Bread of Angels.

Fortunately, also, the material setting of these stories is such as to win the young reader. The big print and the many artistic pictures will appeal to their eye, while their imagination will glow with the charming narrative and their hearts grow hot with the stories of saintly chivalry. The complaint is sometimes made that we have no short stories of the saints written for children. With a book like this within easy reach, such a complaint must be henceforth forever groundless. It is a book for the clergy to know and spread in the homes of the people, a book which the teacher can read to the children, and be sure of evoking and holding their interest.

Literary Chat.

Among the books received but unavoidably held over for review in a future number, mention should not be delayed of Father John Driscoll's volume on *Pragmatism*. Like his present volumes on *Christian Philosophy*, the present work is both timely and able. Pragmatism, though not a systematic philosophy, seeing indeed that it is the very negation of the possibility of such, is a most insidious form of speculation, or rather of intellectual scepticism. It is a phase of mental aberration, or better of blindness, that shuts out the light, and gropes for something palpable in the dark.

Fr. Driscoll finds the fundamental error of the pragmatic attitude toward truth to lie in a false interpretation of the nature of the idea. Consequently the refutation must be drawn from the true, which he rightly holds to be the scholastic, or, we might call it, the Catholic interpretation of the idea. As is the case with the former productions by the same skilful hand, the strong point in the recent work is its analyses, which visually unfold the syntheses. A glance over the well-ordered table of contents enables the reader to take in almost at once the whole otherwise misty, uncertain field of pragmatic speculation; and at the same time to note where lie its errors and defects. More will be said on this point in a future number. (New York, Longmans, Green & Co.)

Another important work awaiting review is the *History of the Catholic Church from the Renaissance to the French Revolution*, by Dr. James McCaffrey, Professor of Ecclesiastical History, St. Patrick's College, Maynooth. The author's previous two volumes on the history of the Church in the nineteenth century are probably well known to many of our readers. The recent work, also in two volumes, brings the story of the Church's life during the three preceding centuries, up to the dawn of the nineteenth century. Thus the four volumes taken together offer a very good survey of ecclesiastical history from the beginning of the Renaissance up to our own times. It is to be hoped that Dr. McCaffrey will round out his work by additional volumes on the medieval and the earlier ages of Christianity. (St. Louis, Mo.: B. Herder.)

The fourth volume of the translation from the German of Fr. Grisar's monumental biography of Luther likewise awaits consideration. As the original has been assigned by competent critics a foremost place in Luther literature, nothing need here be said other than that the latest installment of the translation it quite equal, both in interest and in excellence of form, to the high standard set by the three foregoing volumes. (St. Louis: B. Herder; London: Kegan Paul, Trench, Trübner & Co.)

Still another noteworthy work to which attention will be directed in a later number is *Goethe* by Mr. Paul Carus. From a material point of view the volume is almost beyond praise; it has been produced in truly magnificent style. The literary form, moreover, is quite worthy of the material setting. The writer has given special study to Goethe's philosophical and religious opinions, but he makes it clear that Goethe the man is almost a more attractive figure than Goethe the thinker or even the poet. As commendatory of this attractiveness the note on the wrapper of the sumptuous volume states that Goethe "was sanely human; liberal but not an infidel, religious but not dogmatic or addicted to church partisanship; he worshipped God in nature, so that we may call him either a pantheist or a monist". Whether or not these characteristics should be held to make the man more "attractive" will of course depend upon one's estimate of the latter quality. Obviously Mr. Carus sees them in that light and the book is largely a testimony to his judgment. Any how, if to know the genius of Goethe belong to a liberal culture, the

present volume is certainly a means to that end. (Chicago: The Open Court Publishing Co.)

A dissertation submitted by Brother Chrysostom to the Faculty of the Catholic University in view of the Doctorate of Philosophy bears the title *The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate.* The normal school on the one hand and the religious novitiate on the other—supposing the two institutions each relatively equipped for its specific end—which is intrinsically the better agency for the development of the teacher? Through a just balancing of their relative forces Brother Chrysostom reaches the conclusion that the religious novitiate *per se* has within itself the factors that beget a type of character or personality whose pedagogical efficiency is in its very nature ideal. The dissertation is a model of careful analysis and of consecutive reasoning. Serving its academic purpose, it also forms part of a larger work in which it is the author's intention to discuss the psychological and sociological functions of faith, especially as they relate to education and are developed in and by the religious novitiate. The completed work will probably be ready in the early fall. (Philadelphia: John Jos. McVey.)

The Parish Hymnal by Joseph Otten (B. Herder: St. Louis) is a handy volume which contains the essential furnishings of text and melody, for choirs of children, sodalities, and congregations at the solemn services of High Mass (and Requiem), Benediction of the Blessed Sacrament, and other occasions of congregational devotion during the ecclesiastical year. The book is well printed and neatly bound and is sold at an exceptionally low price (25 cents).

A Book of Answered Prayers by Olive Katharine Parr is a storied record of favors received by the author in answer to prayer. Having been markedly successful in obtaining what she wanted, especially as she turned its benefit toward others, she has gained a reputation for "making prayer a trade". True to this reputation she now exploits it in a literary way. Her stories—nearly a score of them—are naturally of an edifying character, but she has given to their recital a piquant flavor of humor, so that they are quite amusing as well. Their chief interest turns about a Catholic settlement in Devonshire where the author manages to combine philanthropic interests with devotional. The income from her books, among which "A Red-Handed Saint", "A White-Handed Saint", and "The Little Cardinal", are best known, helps to support the local mission.

The Bishop of Victoria, B. C., Dr. Alexander MacDonald, departs somewhat from his customary excursions into the field of erudite criticism and research, by the publication of an interesting series of travel sketches, entitled *Stray Leaves, or Traces of Travel* (Christian Press Association, New York). The learned prelate leads us into France, Italy, Spain, Scotland, and gives us a glimpse into Egypt. The incidents told are out of the common, and have a literary flavor that makes their reading very agreeable.

A volume similar in scope and character to the foregoing is *The Church in Many Lands,* by Father J. J. Burke, author of *Reasonableness of Catholic Ceremonies and Practices.* It covers visits to the mission fields of Japan, China, the Philippines and the isles of the Southern Sea. The author lays stress upon the Catholic aspect and needs of these countries where the gospel of Christ is being nurtured in blood and hardships. The book will serve to propagate the missionary spirit as well as to entertain the reader with edifying sidelights on the conditions of our foreign missions. (John Murphy Company: Baltimore.)

The Fathers of the Society of the Divine Word (Mission Press: Techny, Ill.) publish a number of devotional pamphlets suitable for Eucharistic ser-

vices as well as private prayer—*Eucharistic Novena,* "adapted especially for Members of the Confraternity of Sacrifice in Union with the Sacred Hearts of Jesus and Mary", also *Twelve Communion Devotions,* "an Alms for the poor Heathens", and *Little Month of the Sacred Heart,* being brief reflections and prayers suitable especially for the month of June.

Dr. Francis Gigot, professor of S. Scripture in the New York Seminary, gives a brief account of the Pentateuchal question under the title of *The Message of Moses and Modern Criticism* (Benziger Brothers). It is a lecture, expository rather than rudimentary in treatment, and takes for granted that the reader is partly familiar with the fundamental terms to be discussed. Students of Biblical introduction will find it greatly helpful in getting a clear view of the problem and its solution from the Catholic viewpoint.

Longmans, Green & Co. (New York) have issued a new edition of Dr. Adrian Fortescue's *The Mass, a Study of the Roman Liturgy.* The first edition, which we reviewed at the time of its issue, was criticized on account of the theory advanced by the author regarding the apostolic origin of the Roman Mass canon. There were also some minor errors. These the author has corrected, while adhering to his original position respecting the origin of the Canon. The work is, as we pointed out before, of eminent value in the study of liturgy.

Books Received.

SCRIPTURAL.

THE MESSAGE OF MOSES AND MODERN HIGHER CRITICISM. A Lecture given in Houston Hall, University of Pennsylvania. By the Rev. Francis E. Gigot, D.D., Professor of Sacred Scripture in St. Joseph's Seminary, Yonkers, N. Y., author of several works introductory to the Study of the Holy Scriptures. Benziger Bros., New York. 1915. Pp. 35. Price, $0.15 *net.*

ALS DIE ZEIT ERFUELLT WAR. Das Evangelium des hl. Matthaeus, dargelegt von Hermann J. Cladder, S.J. B. Herder, St. Louis und Freiburg Brisg. 1915. Seiten 371. Preis, $1.15.

THEOLOGICAL AND DEVOTIONAL.

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST. By J. Grimal, S.M. Adapted from the third French edition. Translated by M. J. Keyes, S.M. John Jos. McVey, Philadelphia. 1915. Pp. 367.

THE MASS. A Study of the Roman Liturgy. By Adrian Fortescue. (*The Westminster Library.* A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S.J.) New Edition. Longmans, Green & Co., New York and London. 1914. Pp. xvi-429. Price, $1.80 (6/-) *net.*

SHALL I BE A DAILY COMMUNICANT? A Chat with Young People. By the Rev. Francis Cassilly, S.J., author of *What shall I be?* Loyola University Press, Chicago. 1915. Pp. 80. Price, *postpaid:* paper, $0.10; cloth, $0.30.

THE SERVICE OF THE SACRED HEART. Being an Explanation of the "Nine Offices" of the Sacred Heart. Commentary and Meditations. By the Rev. Joseph McDonnell, S.J., author of *Half-Hours with God, The Litany of the Sacred Heart,* etc. Benziger Bros., New York. 1915. Pp. 115. Price, $0.35 *net.*

FRIENDS AND APOSTLES OF THE SACRED HEART OF JESUS. Fourth to Nineteenth Century. With their Prayers and other Devotions. By P. J. Chandlery, S.J., author of *Pilgrim-Walks in Rome*. Benziger Bros., New York. 1915. Pp. 257. Price, $0.75 *net*.

PULPIT THEMES. Adjumenta Oratoris Sacri. By the Rev. Francis X. Schouppe, S.J. Translated by the Rev. P. A. Beecher, M.A., D.D., Professor of Pastoral Theology and Sacred Eloquence, St. Patrick's College, Maynooth. B. Herder, St. Louis. 1915. Pp. 586. Price, $2.75.

BREVIS CURSUS PHILOSOPHIAE juxta Systema Sti Thomae Aquinatis, ad usum Juvenum Studiosorum per Quaesita et Responsa expositus. Auctore Antonio Lechert, M.D.A., Sac. Theol. et Jur. Utr. Doc. Vol. I: *Logica et Ontologia*, pp. 302; Vol. II, Pars I: *Cosmologia et Psychologia*, pp. 375; Pars II: *Theologia Naturalis*, pp. 335; Vol. III (sub prelo): *Ethica*. Desclée & Socii, Romae. 1915. May also be had from the Very Rev. A. Lechert, M.D.A., 880 Brunswick Ave., Trenton, New Jersey. Price, $1.00 a volume.

THE PERSONALITY OF CHRIST. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Longmans, Green & Co., New York and London. 1915. Pp. viii-275. Price, $1.75 *net*.

ISTITUZIONI DI PATROLOGIA AD USO DELLE SCUOLE TEOLOGICHE. Mons. Dott. Ubaldo Mannucci, Professore Emerito di S. Teologia, Consultore delle Sacre Congregazioni dell'Indice, dei Riti e del Supremo Tribunale della Segnatura Apostolica. Parte I: Epoca Antenicena. 1914. Pp. xi-175. Prezzo, 2 fr. 25. Parte II: Epoca Post-Nicena. 1915. Pp. 306. Prezzo, 3 fr. 50. Tipografia Poliglotta Vaticana, Roma. Prezzo, I & II, 7 fr. 50.

ST. JULIANA FALCONIERI, A SAINT OF THE HOLY EUCHARIST. The Story of Her Life and Work. By Marie Conrayville. With a Foreword by the Rev. Michael J. Phelan, S.J. Benziger Bros., New York. 1915. Pp. 63.

THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. 1915. Pp. 252. Price, $0.25.

SERMON MATTER. By the Rev. Ferreol Girardey, C.SS.R. With Preface by the Very Rev. Thomas P. Brown, C.SS.R., Provincial of the St. Louis Province. B. Herder, St. Louis. 1915. Pp. 358. Price, $1.50.

DIE ABLAESSE: IHR WESEN UND GEBRAUCH. Vierzehnte vom hl. Offizium gutgeheissene Auflage, nach den neuesten Entscheidungen und Bewilligungen bearbeitet von Joseph Hilgers, S.J. Band I. Ferdinand Schoeningh, Paderborn; B. Herder, St. Louis. 1915. Seiten 675. Preis, $2.90.

TWELVE COMMUNION DEVOTIONS IN HONOR OF THE TWELVE APOSTLES. An Alms for the Poor Heathen. By Fr. X. Brors, S.J. From the German by the Rev. Cornelius Pekari, O.M.Cap. Mission Press S. V. D., Techny, Ill. 1915. Pp. 64. Price, $0.75 per doz.

EUCHARISTIC NOVENA. Adapted especially for the Members of the Confraternity of Sacrifice in Union with the Sacred Heart of Jesus and Mary. By Bar. A. M. Gamerra. Mission Press S. V. D., Techny, Ill. 1914. Pp. 16. Price, 25 copies, $0.40.

LITTLE MONTH OF THE SACRED HEART OF JESUS. By Bar. A. M. Gamerra. Mission Press S. V. D., Techny, Ill. 1914. Pp. 48. Price, $0.55 per doz.

DER GYMNASIAST. Freundesworte an unsere Studenten. Von P. Ingbert Raab, O.M.Cap. (*Wort und Bild*. Nr. 49-51.) Volksvereins-Verlag GmbH., M. Gladbach. 1915. Seiten 399. Preis, 1 *M*. 60.

PHILOSOPHICAL.

THE WAR AND DEMOCRACY. By R. W. Seton-Watson, D.Litt., J. Dover Wilson, Alfred E. Zimmern, and Arthur Greenwood. The Macmillan Co., New York and London. 1914. Pp. xiv-389. Price, $0.80 *net*.

THE EUROPEAN WAR OF 1914. Its Causes, Purposes, and Probable Results. By John William Burgess, Ph.D., J.U.D., LL.D., formerly Professor of Constitutional and International Law, and Dean of the Faculties of Political Science, Philosophy, and Pure Science, in Columbia University, New York City. A. C. McClurg & Co., Chicago. 1915. Pp. 209. Price, $1.00.

HINDUISM IN EUROPE AND AMERICA. By Elizabeth A. Reed, A.M., author of *Hindu Literature or the Ancient Books of India; Persian Literature, Ancient and Modern; Primitive Buddhism, Its Origin and Teachings*, etc. G. P. Putnam's Sons, New York and London. 1914. Pp. vii-202. Price, $1.25.

GERMANY IN THE NINETEENTH CENTURY. A Series of Lectures. Edited by C. H. Herford. (*Publications of the University of Manchester. Historical Series, No. XXV.*) Third edition. Longmans, Green & Co., New York and London. 1915. Pp. xxiii-266.

NATIONALITY AND THE WAR. By Arnold J. Toynbee. With many colored maps. E. P. Dutton & Co., New York; J. M. Dent & Sons, London and Toronto. 1915. Pp. xii-522. Price, $2.50 *net.*

TRENDS OF THOUGHT AND CHRISTIAN TRUTH. A Brief Comparison of the Leading Modes of Modern Thought and Christian Truth and Ideals. By John A. W. Haas, President of Muhlenberg College, Professor of Religion and Philosophy. Richard G. Badger, Boston; The Copp Clark Co., Toronto. 1915. Pp. 329. Price, $1.50 *net.*

LUTHER. By Hartmann Grisar, S.J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappa Delta. Vol. IV. B. Herder, St. Louis; Kegan Paul, Trench, Trübner & Co., London. 1915. Pp. 527. Price, $3.25.

CIVILIZATION AND CULTURE. By Ernest R. Hull, S.J. Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1915. Pp. 228. Price, $0.30.

PRAGMATISM AND THE PROBLEM OF THE IDEA. By the Rev. John T. Driscoll, S.T.L., author of *Christian Philosophy: The Soul, Christian Philosophy: God*, etc. Longmans, Green & Co., New York and London. 1915. Pp. xxvii-274. Price, $1.50 *net.*

THE CATHOLIC'S READY ANSWER. A Popular Vindication of Christian Beliefs and Practices against the Attacks of Modern Criticism. By the Rev. M. P. Hill, S.J. Benziger Bros., New York. 1915. Pp. xxiii-490. Price, $2.00 *net.*

SELECTIONS FROM THE SCOTTISH PHILOSOPHY OF COMMON SENSE. Edited, with an Introduction, by G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow. (*The Open Court Series of Classics of Science and Philosophy*, No. 2.) Open Court Publishing Co., Chicago and London. 1915. Pp. 267. Price, $1.25.

THE MOST VITAL MISSION PROBLEM OF THE DAY. By the Rev. Frederick Schwager, S.V.D. Translated by the Rev. Agatho Rolf, O.M.Cap. Mission Press, S.V.D., Techny, Ill. 1915. Pp. 136. Price, $0.90.

GOETHE. With Special Consideration of His Philosophy. By Paul Carus. Containing 185 portraits and other historical illustrations. Open Court Publishing Co., Chicago and London. 1915. Pp. xi-357. Price, $3.00 *net.*

HISTORICAL.

THE HAGUE CONVENTIONS OF 1899 AND 1907. Series of Seventeen Pamphlets on International Law. Issued gratuitously by the Carnegie Endowment for International Peace, 2 Jackson Place, Washington, D. C. 1915. Also published in book form, cloth binding, with an index, for $1.00 *postpaid.*

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Rev. Horace K. Mann, D.D. Vols. XI and XII: Innocent III, 1198-1216. B. Herder, St. Louis. 1915. Pp. 311 and 314. Price, $6.00.